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THE UNIVERSITY OF ALBERTA

A STUDY OF SELECTED NONFORMAL EDUCATIONAL PROGRAMS FOR RURAL WOMEN IN ALBERTA AND THEIR RELATIONSHIP TO CLIENTELE NEEDS

by

© KAREN JOY TASAKA

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

OF MASTER OF SCIENCE

DEPARTMENT OF RURAL ECONOMY

EDMONTON, ALBERTA

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

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ABSTRACT

Organizations respond to change in various ways. Some view change as essentially desirable and purposefully promote, manage, and utilize change. Others may view change as essentially undesirable because of possible disruptions or alterations in established social practices. Resistance to change is a problem which afflicts many organizations. An organization may be initially established in response to existing needs of the individuals they serve but with changes in the clientele over time, it may fail to continue to meet clientele needs. Given these conditions, it is justifiable to periodically examine an organization to discover how changes in the clientele have been responded to by the organization. The existence of this study is further justified by the fact that there have been few systematic analyses of the current activities of rural women's organizations. With the exception of a few studies, most analyses of women in Canadian society deal with the role of urban women. One aspect of rural women which has received considerable attention is in the area of programming. Government agencies have long provided educational programs for rural women and have assisted volunteer women's groups which also serve the needs of rural women. However, most of the studies concerning rural women's groups were compiled during the early development of the organizations and few studies have focused on their current activities.

The primary objective of this study was to examine selected nonformal educational programs for rural women in Alberta and their relationship to clientele needs. The two organizations chosen for study were the Alberta Women's Institutes and the Women of Unifarm.

Two major sources of data collection were utilized. A field study was used to identify the nonformal educational needs of rural women in a selected area of Alberta. This consisted of a questionnaire survey of women in Wetaskiwin County (#10). Records of the organizations such as their resolutions, constitutions, newsletters, handbooks, etc. and other documents not published by the organizations such as biographies, letters, diaries and taped interviews were used to gain an understanding of the organizations. This was supplemented by participation in the organizations and by communications with the executive members of the organizations.

The material presented in this study suggests that both organizations developed in response to the needs of rural women during the settlement period. At this time, they were predominately patriotic organizations with perspectives relevant to the times and with programs that met the needs of their clientele. With time, the needs of rural women changed more rapidly than the changing focus of the organizations. Consequently, there has developed a gap between the organizations and their clientele. Since their inception, the organizations have increased in size, become more complex, and have a larger clientele to serve. Due to these considerations it has become increasingly difficult for them to fulfill their objectives and some changes in the organizations are necessary in order for them to more fully meet the needs of their clientele.

ACKNOWLEDGEMENTS

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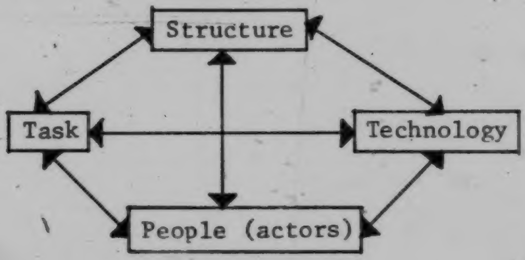
CHAPTER I

NATURE OF THE INVESTIGATION

Nature and Significance of the Problem

Considerable research has been conducted on organizational change and several approaches to implementing change in organizations have been developed. A large part of this work has focused on industrial organizations. One approach views organizations as complex systems in which the following four variables loom especially large: task variables, structure variables (the internal factors), technological variables and human variables (the external factors). The composition of the organization is diagramatically represented in Figure 1 where task refers to the production of goods and services; actors refers chiefly to people; technology refers to direct problem solving inventions such as computers; and lastly, structure means systems of communication, systems of authority and systems of work flow.[1]

FIGURE 1 COMPOSITION OF AN ORGANIZATION



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[1] Harold J. Leavitt, "Applied Organizational Change in Industry: Structural, Technological and Humanistic Approaches". Groups and Organizations edited by Bernard L. Hinton and H. Joseph Reitz, (California: Wadworth Publishing Company Inc., 1971), p. 559.

As indicated by the arrows in the diagram, all four variables are highly interdependent so that change in any one will usually result in change in the others. Utilizing this scheme, organizational theorists have categorized three major approaches to organizational change: structural approaches to change, technological approaches, and lastly "people" approaches.

The structural approaches to change may be categorized into three classes. The classical structuralist approach provided principles for optimizing organizational performance by optimizing structure. This early approach involved improvement in performance of tasks by clarification of jobs of people and by the setting up of clearly defined relationships among these jobs. Authority and responsibility of jobs were clearly specified. The second widespread approach to structural change is a subclass of the classical approach. This method focuses on decentralization. The idea behind it is to change the organizations by decentralizing profit centres. Although this approach was not initiated by researchers in human relations, it has since been strongly endorsed by them. The third approach to structural change is the "engineering" approach. This approach attempts to modify behaviour to improve task performance by modifying structure. The major feature of this approach is the planning of work flows and the grouping of specialities directly affecting the morale, behaviours, and output of members of the organizations.

The defining feature of the technological approach to change is that it is a people-last approach. This approach has developed a body of technical methods for solving work problems. Scientific Managment, operations research, and human-engineering are the most well known technological approaches.

The "people" approach attempt to change organizations by first changing the behaviour of the organizations members. It is argued that by changing human behaviour, one can cause modifications in the structure (particularily in the power structure with which this approach is especially concerned). Changes toward human growth and fulfillment are highly valued in this approach. The major distinguishing feature of the people approach is that it is specifically concerned with human aspects of organizational change.

Viewing organizations as complex systems of task, structure, technological and human variables allows the examination of the response of the organization to changes in any one of the variables. Changes in a single variable will result in changes in the remaining components of the system.

Organizations may respond to changes in these variables in various ways. In fact, they may be classified along a continuum depending on the degree to which they purposefully promote, manage, and utilize change. Some organizations for example, view change as essentially undesirable because of possible disruptions or alterations in established social practices. Consequently, they seek to prevent or suppress change whenever possible. Other organizations may remain basically neutral in their response to change. Change may not be discouraged or encouraged but accepted without any purposeful action. Still other organizations may view change as essentially desirable. Such organizations may have created means by which change can be effectively incorporated into their system. Organizations such as the first one, fall toward the rigid end of the continuum whereas, those that are flexible and welcome change fall toward the opposite end of the continuum.

Rigid organizations which suppress change as much as possible may survive for some time. However, because they cannot resolve stresses and strains and adjust to new conditions, they may at some point in time become obsolete. Nevertheless, in some organizations at some time, relative rigidity may be the most effective means of preserving crucial values or other organizational characteristics. At the other end of the scale, a flexible organization allows and encourages change. It may therefore appear somewhat unstable because it resolves stresses and strains as they arise; it may however be capable of adjusting to new conditions and thereby maintain greater stability in the long run. In some cases though, flexibility may be maintained by the organization at the sacrifice of traditional practices and beliefs.

Organizations may be resistant to external changes for several reasons. Firstly, external changes may occur so slowly that the organization remains unaware of them. Basic changes in the human factor such as the changing needs of clientele may for example, occur so gradually that they are overlooked by the organization. Moreover, broad changes in the social environment in general may occur over such a long period of time that they remain unnoticed.

Resistance to social change is extremely common in social life. Factors such as vested interests in the status quo, oppossing values and goals, or perceived intolerable consequences may limit or block social change. Such resistance to change is sometimes explained in terms of psychological phenomena such as fear of the unknown or reluctance to try something new. However, from an organizational perspective, resistance may be seen as an outgrowth of a social process rather than as an individual trait. Members of an organization normally value the social order and shared culture they have created because of the benefits derived from their collective activities. It is not surprising then, that at least some of them will see change as destructive to the organization.

The major point is that organizations respond to change in various ways. Changes in an external variable such as a basic change in the actors may extend through the system to cause similar changes in other variables. If the organization is rigid and resists stresses or strains, changes in the human variable may not be responded to by appropriate changes in the internal system of the organization. A second point is that resistance to change is a problem which afflicts many organizations due to the various reasons previously discussed. An organization may therefore be initially established in response to the existing needs of its clientele but with changes in the human variable over time, it may fail to continue to meet clientele needs. It is therefore necessary to periodically look at organiations to discover how changes in the external variables have been responded to by the internal system.

Delimitation of the Problem

With the United Nations declaration of the year 1975 as International Women's Year (I.W.Y.) considerable attention has been focused on women. This was particularily so regarding the status and rights of women in terms of such areas as employment, property and marriage. Several Canadian government programs concerned with the role of women were undertaken with the major objective of raising the consciousness of women by encouraging them to evaluate their traditional role. One other objective was to increase men's awareness of the changing role of women in society.

I.W.Y. was however, a predominately middle-class urban phenomenon in Canada. The tendency for studies to be concentrated in urban areas is however, a problem commonly faced by rural people. With the exception of a few studies, most analyses of women's role in society deal with the urban woman. In comparison to the numerous studies of the urban adult female role, there have been few studies of the rural woman's role. However, more attention has been given to rural women in the area of programming than in studies of their role. Rural women's organizations have played an active role in community life in rural Alberta. Volunteer women's groups and government agencies have long provided educational programs for rural women. The volunteer women's groups have not however received adequate attention. The little work which has been published regarding their activities was compiled during the early development of the organization and few studies of their recent activities have been conducted. These organizations have made major contributions to the early development of the province and their work should be acknowledged. A systematic examination of their current activities has as yet not been conducted. As mentioned in the previous section, organizations require periodic analysis to determine how changes in the external variables have been responded to by other components within the organization. Because the early work of the volunteer rural women's organizations have not received adequate attention and because an examination of how the organiations have responded to changes in external variables has not been conducted, an attempt will be made to look at these two aspects of the groups.

The thesis is an exploratory study into two rural women's organizations in Alberta, the Alberta Women's Institutes and the Women of Unifarm. It will address itself to the following problem. Rural women's organizations in Alberta were established in response to the needs of their clientele during the settlement of the province. It is speculated that with time, the needs of rural women have undergone change and so existing needs are somewhat different from early needs. Given that most organizations experience some difficulty in keeping pace with the external stresses and strains imposed upon them, it is necessary to examine whether the Women of Unifarm and the Alberta Women's Institutes are at this point in their development meeting present needs. This thesis will examine the early needs of rural women at the time of the inception of the two organizations and the formation of the organizations in response to these needs. An assessment of existing needs of rural women will be conducted in order to examine their relationship to the educational programs currently offerred by the two organizations.

Objectives of the Study

The broad objective of this thesis is to conduct an exploratory study into two nonformal educational organizations in Alberta which partially serve the needs of rural women. The more specific objectives are:

1. to examine the early educational needs of rural women,

2. to examine the role that the selected organizations played in meeting these early needs,

3. to examine the current educational needs of rural women which exist in order for them to fulfil their role,

4. to examine the relationship between organizations selected for study and the current educational needs of rural women, and

5. to make recommendations for change based on an understanding gained from objectives 1, 2, 3 and 4.

Basic Assumptions

There are a number of assumptions on which this study is based. The first of these assumptions is that rural women play an important role in society due to their salient role in the family in influencing other family members such as the husband and children. Secondly, due to their potential for determining the quality of rural life in the future through their concern with issues external to the nuclear family as well as within it, they constitute an important part of rural society.

The third assumption is that rural women have in the past been somewhat neglected. Not only have some of the contributions which they have made in the past been overlooked but as well, serious systematic study into the needs of rural women has been rare. This is related to the fourth assumption that it is in fact necessary to investigate into the needs and concerns of rural women in order to gain an appreciation of their role in society and thereby attempt to assist them in meeting their needs.

Lastly, it is assumed that it is necessary for the effective functioning of the organizations that they be aware of the needs of the clientele whom they serve.

Limitations of the Study

The study is largely descriptive and exploratory in nature. Although certain propositions outlined in the following chapter will be examined, no particular set of hypotheses will be tested. The theoretical framework of the study will draw on role theory and the theory of needs, as seen in the foregoing chapter; however, the major objective is not to study these theories by testing hypotheses drived from them. Rather, elements of both theories will be utilized in order to discover the relationship between the organizations and the needs of their clientele.

Hence the study is basically an effort to systematically explore, utilizing principles from several theories, the role of two rural women's organizations in assisting rural women to fulfill their role in society. It is hoped that through this study, some realistic recommendations for change may be presented to the organizations.

Plan of Thesis

In order to fulfill the objectives of the thesis, the following plan of work has been followed.

In the first chapter of the thesis the problem is introduced by a broad discussion of organizational change and the response of organizations to changing clientele needs. The problem is delimited to the role of selected rural women's organizations in meeting the needs of their clientele. The objectives of the study and the limitations of it are discussed.

Chapter II provides a clarification of some terms used in the thesis and a review of literature on the adult female role and the importance of needs in programming. Propositions derived from this review of the literature are presented.

The methods and procedures of the research are described in the third chapter. A detailed description of the methods of data collection are provided and the limitations of each of these methods are discussed.

Chapter IV contains a brief history of the Alberta Women's Institutes and the Women of Unifarm. A description of the development of these organizations in Alberta is provided.

The early needs of rural women in Alberta and the role that the Alberta Women's Institutes and the Women of Unifarm in meeting these needs are contained in Chapter V. The effect of the farm and nonfarm rural women's roles on the early perspectives of the organizations under study is analyzed.

Chapter VI consists of an assessment of the current educational needs of rural women in a selected area of Alberta. The role of the two organizations in meeting these needs is discussed.

The last chapter of the thesis, Chapter VII contains a summary of the thesis. Conclusions drawn from the findings of the study are presented and recommendations for changes in the Alberta Women's Institutes and the Women of Unifarm are made.

CHAPTER II

BACKGROUND AND THEORY

An examination of the literature points towards no one theoretical framework which may appropriately provide the basis of this thesis. Hence, the concepts and research findings chosen to support the work are not exclusively from one theoretical model. With this in mind, an attempt was made to select logically interrelated concepts and research findings which would provide an overall background for the study.

This chapter will include a clarification of concepts used as well as operational definitions where necessary. The literature review contains a discussion of research on the adult female role, educational needs, role conflict and the role of needs in programming. The last section consists of propositions derived from the concepts selected and literature reviewed.

Clarification of Concepts and Review of Literature

Rural

Because society is not clearly divided into two sharply differentiated portions, one urban and the other rural, it is somewhat difficult to clearly define the term rural. Among the numerous differences which have in the past been noted, some of the criteria considered to be of greatest significance by Smith and Zopf[1] are:

1. Size of the community.
2. Density of the population.
3. The relative importance of agricultural and pastoral activities.

---

[1] T. Lynn Smith and Paul E. Zopf, Jr., Principles of Inductive Sociology (Philadelphia: F.A. Davis Co., 1970), pp. 24-35.

4. Environmental differences: this concept stresses the role of the physical, the biological or organic and the socio-cultural environment.

5. The degree of social differentiation, social stratification, social mobility, social interaction, and social solidarity.

An examination of rural studies revealed that researches frequently fail to define the criteria they use to delineate the rural society they describe. In most cases, some combination of the above criteria is used. Discussions of rural research in this chapter contain a variety of definitions based on some of the above criteria. For the purposes of the empirical part of this thesis, an operational definition of the term is required. Because it is impractical to attempt to operationalize and apply any of the last three criteria, a distinction based on population density will be utilized. Statistics Canada[1] defines rural in the following manner:

> Urban: includes the population living in (1) incorporated cities, towns, and villages with a population of 1,000 or over (2) unincorporated places of over 1,000 or over having a population density of at least 1,000 per square mile (3) the built-up fringes of (1) and (2) having a minimum population of 1,000 and a density of at least 1,000 per square mile.
>
> Rural: includes all the remaining population.

A very broad definition of rural as those areas with a population density of 1,000 per square mile or less will be used in this study.

The Adult Female Role

The duties, rights and status of rural women are closely connected to their role. This study is concerned only with the role of rural women.

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[1] Statistics Canada, 1971 Census of Canada: Urban/Rural. Catalouge 92-709, Vol. 1, Part 1, Bulletin 1.1-9, February, 1973.

Because status in particular may be confused with role, it is necessary to clarify the difference between the two terms. To Linton,[1] status is "a collection of rights and duties" and a role is "the dynamic aspect of status, to put rights and duties into effect is to perform a role". This distinction between status and role is also used by Talcott Parsons.[2] Marital status for example implies the determination of a person's position among a set of related positions. It requires the specification of expectations which distinguish the position from others related to it. Marital role on the other hand, implies the determination of a person's behaviour in a given position. It requires the specification of expectations which will explain a person's behaviour in a given position.

Many authors[3] have argued that the role of women is presently much less rewarding than in the time period prior to industrialization. The family system originating in the frontier era was adapted to the rural environment. Women had a meaningful role to play in the maintenance of the family. Families were large and during most of their adult life women were responsible for their children. Without the home conveniences produced by modern industrial society, housework required more time and skill and was therefore highly valued. Since the family's economic support was frequently provided by the family enterprise, the wife played a role in supporting the family in the production process as well.

---

[1] R. Linton, The Study of Man (New York: Appleton-Century, 1936), pp. 113-114.

[2] Talcott Parsons, The Social System (Glencoe, Ill.: The Free Press, 1951), p. 25.

[3] Ruth Hartley, "American Core Culture: Changes and Communities", Sex Roles in a Changing Society editied by Georgene Seward and Robert C. Williamson (New York: Rand House, 1970): Betty Friedman, The Feminine Mystique (New York: Dell Publishing Co., Inc., 1963): Margaret Mead, Male and Female (New York: Morrow, 1949).

With the development of industialization, the place of work and household became separated. The economic support of the family was provided from work outside the home, usually performed by the male. The specialization and movement of functions such as soap making, bread making, the sewing of clothing, etc., from inside the home to outside services led to the loss of numerous functions for women. Consequently, the importance of the role of women in supporting the family enterprise diminished.

As a result of this separation the male experienced occupational advancement and diversity while the female faced a role shrinking in importance. During the early period of industrial development, the male came to occupy two roles, household head and worker, while the female just one, housewife.[1] Many women are presently restricted to this single societal role--housewife, while the majority of men occupy two such roles, household head and worker. This provides men with two sources of gratification, the family and work but provides women with just one, the family. If the male finds one of his roles unsatisfactory he can frequently focus his interest and his concern on the other role. In contrast, if a woman finds her family unsatisfactory, she typically has no alternative source of gratification. It is argued that women find their position in society more frustrating and less rewarding than do men and that this is a phenomenon which has developed as a result of industrialization. The basic assumption underlying this argument is that the one-role pattern (full-time motherhood as a life-time career) for women is frustrating and lacks the rewards of the two-role pattern. Although numerous studies tend to support this position, there appears to be some contradictory findings.

---

[1] In more recent times some women have adopted additional roles as a source of gratification. Some such roles are the volunteer worker in the community, the worker on the farm, and the worker employed outside the home.

Bernard[1] maintains that "two roles are better than one" especially if the one role is the domestic role. Studies on the deteriorating effect of housework as an occupation on the mentality of women lend support to this position. In one study[2] for example, working women, three-fifths of whom were married, showed less psychological distress than housewives. Earlier studies have resulted in somewhat similar findings. Burgess and Cottrell[3] reported that happiness in marriage was associated with the wife's working if she wanted to and not working if she did not want to. Some years later, Arnold Rose[4] found among middle-aged mothers or college students that more of those who were in the labour force expressed life satisfaction than those who were not. Further support for this argument may be derived from a study[1] of personal satisfaction which found that employed mothers were more satisfied with the community than non-employed mothers.

---

[1] Jessie Bernard, Women and the Public Interest, (Chicago: Aldine Atherton Inc., 1974).

[2] Ibid.

[3] E.W. Burgess and Leonard Cottrell, Jr., Predicting Success or Failure in Marriage (Englewood Cliffs, New Jersey: Prentice-Hall, 1939).

[4] Arnold Rose, "Factors Associated with the Life Satisfaction of Middle Class, Middle-Aged Persons", Marriage and Family Living, Vol. 17, February, 1955. pp. 15-19.

In opposition to this position, Lopata[2] argues against the passive, dissatisfied stereotypic view of the housewife. She found that women perceive of their role as wife to mean learning to relate to the husband's job and its demands and that women did in fact, feel it was important to encourage men, provide a relaxing home situation and provide social entertainment when useful. In about half of the 571 families she studied, certain tasks were women's alone: cooking, making beds, child care, and laundry. At the same time, many women reported their tasks challenging, stimulating and highly rewarding. It has been concluded from the study that competency and creativeness are utilized by women in meeting "a most complicated and difficult task".

Although findings appear to favour the two role pattern, no conclusive statement regarding satisfaction and the female role pattern can be made. The role of women in the contemporary family is very different from their role in the family prior to industrialization. Some aspects of the role of women in the contemporary urban family have been discussed. Studies have shown that rural families generally follow a pattern of change of urban families. Most changes in the family system have been developing in urban communities and have been diffusing to rural communities by means of the institutionalized and informal linkages between rural and urban populations. This does not imply that simple analogies from urban to rural family systems with appropriate time lapses can be made. Changes in the rural family do not occur only through the diffusion of urban family patterns to the rural population. Endogenous changes in rural family patterns occur as well. Important differences exist between rural and urban family systems.

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[1] Ivan F. Nye, "Personal Satisfaction", The Employed Mother (Chicago: Rand McNally, 1963), pp. 263-281.

[2] Helen Znalecki Lopata, Occupation Housewife (New York: Oxford University Press, 1970).

As previously mentioned, women's domestic functions were an integral part of the economic support of the early family and it was with industrialization and consequent urbanization that the place of work and household became separated. Because the early family was adapted to the rural environment, it may be expected that the rural family of today would resemble the early family more than the contemporary urban family would resemble the early family. Several studies tend to support this expectation. Research has shown that women in rural and urban families contribute to the economic welfare of their families in distinctly different ways. One study[1] comparing the economic function of wives showed that rural wives are more frequently involved in making their own dresses, preparing more baked goods, more frequently raising summer vegetables, and did more canning and freezing of foods. The urban wife they found, looked more frequently to paid employment as her means of contributing to the family income. In this study, 24% of the sample of urban wives were employed compared with only 9% of the rural wives. In another study[1] which controlled for employment opportunities and education, it was found that approximately 8% of the farm wives included in the sample were employed off the farm in contrast to approximately 26% of the non-farm wives who were employed outside their homes.

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[1] R.O. Blood and D.M. Wolfe, Husbands and Wives (Glencoe, Illinois: the Free Press, 1960).

[2] L.G. Burchinal, "Factors Related to Employment of Wives in a Rural Iowa County", Iowa Agr. and Home Econ. Exp. Sta. Bul. 509, 1962.

Research based mainly on urban families, though including some studies of rural families, indicates that performance of tasks and decision-making in the family are related to the employment status of the wife. The most extensive data in this area has been conducted by Bauder.[2] He found that employment of farm wives was associated with increased household task performance by farm husbands. Non-farm employment of farm husbands had no apparent effect on the division of labour. The most pronounced effect on division of labour he found, occurred amoung farm families where both husband and wife were employed off the farm. For these families, household tasks were performed most frequently by the children or adults other than the parents. When they were performed by a spouse, they were done by the person who had the most time or who happened to be available.

A similar pattern was observed in relation to husband-wife decision-making patterns.[3] Major punishment of children was typically a joint decision between farm parents when neither was employed off the farm. It generally remained so when either the husband or wife worked, but when both were employed major punishment was less frequently a joint decision. Instead, it was decided by either the father or mother on the basis of who was available at the time.

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[1] L.G. Burchinal, "Factors Related to Employment of Wives in a Rural Iowa County", Iowa Agr. and Home Econ. Exp. Sta. Bul. 509, 1962.

[2] W.W. Bauder, "Impact of Wife's Employment on Family Organization in Farm and Urban Families" (Salt Lake City, Utah: National Council of Family Relations, August, 1961).

[3] Ibid.

Only small differences between urban and rural families in their decision-making patterns have been reported by Blood and Wolfe.[1] Bock and Burchinal[2] compared farm and non-farm families and found nonsignificant differences in their decision-making patterns. However, earlier research has reported the absence of uncompromising paternal dominance patterns and evidence for husband-wife sharing in farm families. Wilkening[3] suggested that husband-wife interaction in relation to decisions about farm operations is not a simple function of the status of either spouse or the complexity of the farm enterprise. Rather, he proposes that the joint decision-making pattern is a function of the extent to which farm families and farm firm decisions are viewed as having joint consequences for both the farming enterprise and the household. He further suggested that the roles played by husbands and wives in decision-making were determined more by their perceptions of farm and household needs than by culturally determined patterns of interaction. Contrary to what might have been assumed to be the dominant interests of farm wives, Wilkening found that more farm wives than farm operators in one sample perferred purchases of farm items over purchases of household equipment.

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[1] R.O. Blood and D.H. Wolfe, Husbands and Wives (Glencoe, Illinois: The Free Press, 1960).

[2] E.W. Bock and L.G. Burchinal, "Comparisons of Spousal Relations, Community Participation and Kinship Relation Patterns Between Farm and Nonfarm Families", (Omaha: Midwest Sociological Society, October, 1961).

[3] E.A. Wilkening, "Joint Decision-Making in Farm Families as a Function of Status and Role", American Sociological Review. Vol. 23, 1968. pp. 187-92.

Wilkening's view of the importance of perceived needs in decision-making received support from Strauss's[1] investigation of the wives' contibution to success in settlement in the Columbia Basin project. Strass found that wives in the high success group and wives in the low success group of settlers were not appreciably different in background characteristics or in their direct economic contributions to their respective families. Instead, the qualities which differentiated the two groups were attitudes, values, and personality characteristics. The wives in the high success group more frequently accepted the traditional pattern of male dominance in the economic area. They were more active in food preparation, less active in farm work roles, were more optimistic, and were more persevering than were the wives in the low success settlers. The high success wife played a supportive and complementary role in helping her husband.

With regard to household division of labour, minor differences between urban and rural wives have been found. Blood and Wolfe[2] reported that farm and Detroit wives perform the same median number of sex-stereotyped household tasks but that farm wives performed a consistently greater share of household roles than city wives and helped their husbands more frequently with their work. They found that in the aggregate, about 70% of the farm wives did more than half of the household tasks by themselves while only 39% of the city wives handled as many tasks on their own.

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[1] M.A. Strauss, "Farms and Families in the Columbia Basin Project", Washington Agricultural Experimental Station, Bulletin 588, 1968.

[2] R.O. Blood and D.M. Wolfe, Husbands and Wives (Glencoe, Illinois: The Free Press, 1960).

Research on both rural and urban families indicates that household division of labour is related to the employment status of the wife.[1] Among families where the wives are employed, husbands are generally more active in household task roles. However, the data are not clear in regard to alternatives in the spousal balance of power which may be associated with the employment of wives. Some studies[2] report that wives enhance their power vis-a-vis their husbands when they are employed, but this conclusion has been questioned. Hoffman[3] suggests that the employment of wives does not affect family power relations directly, only in interaction with the existing ideology and personality of the individuals. Power relationships he maintains, unlike division of labour, are either too deeply interrelated with psychological components of the husband-wife relationship to respond readily to the impact of the wife's employment and employment per se is too weak a variable to accomplish this change.

Studies comparing satisfaction with marriage and family relations of rural and urban women suggest that rural families have lower levels of marital and personal satisfaction than nonfarm families. Data indicate that people living in metropolitan areas express greater marital happiness and less feelings of inadequacy than other persons, particularly rural persons. Blood and Wolfe[1] found several differences related to marital relations between the samples of farm and Detroit families. Husbands' responses to their wives' troubles was one of these. Farm-reared husbands tended to be passive listeners, whether they still lived on farms or moved to Detroit. Men still engaged in farming were more likely than city husbands to dismiss their wives' troubles. Their failure to help the wife in her crisis seems to correspond with their slight participation in household tasks.

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[1] E.W. Bock and L.G. Burchinal, "Comparisons of Spousal Relations, Community Participation and Kinship Relation Patterns Between Farm and Nonfarm Families" (Omaha: Midwest Sociological Society, October, 1961).

[2] L.G. Burchinal, "Factors Related to Employment of Wives in a Rural Iowa County", Iowa Agriculture and Home Economics Experimental Station, Bulletin 509, 1962.

[3] L.W. Hoffman, "Effects of the Employment of Mothers on Parental Power Relations and Division of Household Tasks", Marriage and Family Living, Vol. 22, 1960, pp. 27-35.

Other studies of the farm-Detroit marital relationship difference have centered on satisfaction-with-love scores. Satisfaction-with-love was one aspect of marriage in which Blood and Wolfe[2] found a significant difference between rural and urban wives. Rural wives were less satisfied in their love relationships with their husbands than city wives. Further analysis of the wives' satisfaction-with-love scores, based on the size of the community in which the wives had spent most of their lives, suggested that family expressions of love and affection are most widely encouraged and practiced by persons of urban socialization experiences.

Early data also suggest less satisfaction in marital and personal relations in farm families as compared with nonfarm families. In 1940, McVoy and Nelson[3] found that farm women were more dissatisfied than village women with family living. They displayed poorer self-happiness ratings. In a restudy of the farm and nonfarm populations in the same county ten years later, Taves[1] found that although living conditions had improved markedly for both populations and more so for the farm families, farm women still had lower family living satisfaction scores than village women.

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[1] R.O. Blood and D.M. Wolfe, Husbands and Wives (Glencoe, Illinois, The Free Press, 1960).

[2] *Ibid*.

[3] E.C. McVoy and L. Nelson, "Satisfaction in Living: Farm Versus Village", Minnesota Agricultural Experimental Station, Bulletin 370, 1943.

Thorpe[2] investigated farm and town family interaction patterns and found that there was greater spousal companionship among the town couples than among the farm couples who were included in her sample. Indirect support for the view of less affectionate or companionate relations between farm husbands and wives comes from the study[3] of rural-urban differences between young married women in Washington. The most striking rural-urban differences between the young married women with rural and urban socialization backgrounds was the much higher proportion of rural than urban women who considered sexual adjustment a major problem in marital happiness or unhappiness. The greater perception of sexual difficulties among the rural-reared married women may reflect less satisfactory spousal relations, which, in turn, may be based on socialization experiences which make it more difficult for rural-reared spouses than urban-reared spouses to develop satisfactory sex and love relationships.

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[1] M.J. Taves, "Farm Versus Village Living: A Decade of Change", Rural Sociology, Vol. 17, 1952, pp. 47-55.

[2] A.C. Thorpe, "Patterns of Family Interaction in Farm and Town Homes", Michigan Agricultural Experimental Station, Bulletin 260, 1964.

[3] P.H. Landis, "Two Generations of Rural and Urban Women Appraise Marital Happiness", Washington Agricultural Experimental Station, Bulletin 524, 1961.

Although data support the generalization that marital stability is higher among farm or rural couples than among urban couples, these studies suffer in that the analyses were based upon current residence at the time of the divorce. Information is not available regarding what proportion of urban divorces include persons who had a rural residence immediately prior to divorce. Undoubtedly some relationship exists between divorce and migration from farm to urban areas. On the other hand, it is easy to overgeneralize the frequency of migration-linked divorces, and consequently, to underestimate the true magnitude of rural-urban differences in divorce rates. It is possible that observed differences in rural and urban divorce rates are not spurious, even though urban divorce rates may be inflated as a consequence of separation, migration and subsequent divorce. Goode[1] has provided data which support the view of greater reluctance of persons with rural backgrounds to seek divorce. Respondents with rural backgrounds had the longest median duration of marriage, the longest period of serious consideration of divorce before filing and when the divorce occurred, most reported trauma associated with it. Urban-reared wives were most different from rural-reared wives while the wives from small towns were intermediate in these respects.

The some differences exist between the role of women in the rural and the urban family system. A comparison of rural-urban employment patterns, divorce rates, patterns of spousal decision-making, division of labour in the family, and satisfaction with marriage has demonstrated that although rural families generally follow the pattern of change of urban families, important differences still remain. Some of these differences are a result of endogenous changes in the rural family, not just the result of diffusion from the urban to the rural population. In several areas of comparison many questions are left unanswered and further research into these areas must be conducted in order to gain a clearer understanding of the contemporary rural family.

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[1] W.J. Goode, After Divorce (Glencoe, Illinois: The Free Press, 1966).

Educational Needs

Educational needs may be defined as those needs "which stem from personal, family, economic, political and social needs or deficiencies"[1] and which may be met through educational programs. This is a term most frequently utilized in the area of adult education. From the adult educator's point of view, economic, psychological, and social needs are met through the provision of education rather than by short term solutions which might involve the provision of physical inputs such as hiring a man or providing fertilizer. The emphasis therefore, is on the development of individuals through education to meet their particular needs.

This study focuses on the educational needs of rural women in fulfilling their role. The role of the adult female consists of a number of role components and each of these role components consists of tasks which must be carried out in order to fulfill the role. To be able to perform these tasks, certain needs must be met. Educational needs are those needs which must be fulfilled so that the individual can perform the tasks of her role. The actual role in which the individual finds herself may be somewhat different from her perceived and desired role. Certain educational needs must be fulfilled before she can perform the role that she sees as desirable. Needs constitute the gap between "the actual" and "the desirable" situation.[1]

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[1] Ernest E. MacMahon, Needs of People and Their Communities and The Adult Educator (New York: Adult Education Association of U.S.A., 1970), p. 10.

Several studies have attempted to identify the role components and developmental tasks of the adult female role. One study which examined the changing role structure and function of women in the American middle-class family included various aspects of the female role in middle-age. Canaday's[2] study focused on the role patterns of married middle-aged women during the period in the family life cycle when their children are "taking leave" to marry, to go to college, or to join the labour force. Her particular interest was in the extent of agreement among husbands and daughters of the role activities of the adult female. The adult female role was defined in terms of the following role components: the wife role, the mother role, the homemaker role, and the individual role which were in turn defined as follows:

> The wife role: the function performed by the woman of the family in relation to her husband.
>
> The mother role: the function performed by the woman in relation to her children.
>
> The homemaker role: the function performed by the woman defined by homemaking activities.
>
> The individual role: the function performed by the woman in society as a person with her own individual, personal interests.

This definition of the adult female role is based on the individual developmental tasks for the middle-age period identified by Havinghurst.[1] He listed the developmental tasks of the middle years as:

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[1] J. Paul Leagans, A Concept of Needs. Ithaca, New York and Cornell University, Department of Education, n.d.

[2] Martha Helen Canaday, The Social Roles of Married, Middle-Aged Women With Implications for Adult Education. Doctor of Education Thesis, Pennsylvania State University, 1966. p. 6.

1. Achieving adult and civic responsibilities.
2. Establishing and maintaining an economic standard of living.
3. Assisting teenage children to become responsible and happy adults.
4. Relating oneself to one's spouse as a person.
5. Accepting and adjusting to the psychological changes of middle-age.
6. Adjusting to aging parents.

Havinghurst's outline of the demands and obligations of the middle years are broad enough to be relevant today. However, in bringing these developmental tasks to more specific demands of the role, Canaday[2] has emphasized the role components which centre on the home to the exclusion of aspects of the adult female role outside the home. Her definition is therefore somewhat inadequate in describing the contemporary female role.

More recent work has taken Havinghurst's initial definition of developmental tasks and utilized it to obtain a definition of the adult female role which is somewhat more appropriate to the contemporary situation. Havinghurst's[3] definition of developmental tasks is maintained as:

> Tasks that arise at or about a certain time in the life of an individual, successful achievement of which leads to his happiness and to his success with later tasks, while failure

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[1] R.J. Havinghurst, Human Development and Education (New York: Longmans, Green and Company, 1953).

[2] Martha Helen Canaday, The Social Roles of Married, Middle-Aged Women With Implications for Adult Education, Doctor of Education Thesis, Pennsylvania State University, 1966. p. 6.

[3] R.J. Havinghurst, Human Development and Education (New York: Longmans, Green and Company, 1953).

> leads to unhappiness in the individual, disapproval by society and difficulty in later tasks.

Utilizing this definition, Duvall[1] provides a somewhat more contemporary picture of the developmental tasks of individuals throughout the seven stages of the life cycle. The sixth stage, maturity (early to late active adulthood) is relevant to the adult female role. A listing of the developmental tasks of this stage is contained in Appendix A, Table 1.

For the purposes of this study, the tasks which Canaday outlines were utilized as a starting point. From this base, Duvall's developmental tasks of the sixth stage of the life cycle were added. The developmental tasks of Duvall were added for two reasons. Firstly, the role of rural women includes an age group broader than middle-aged women and secondly, because Canaday's definition of the female role does not include developmental tasks which women have taken in recent years. Tasks of farm women were added as many rural women perform tasks which are found only in a farm setting. The result is then the role of the rural woman defined in terms of the following role components: the family role, the personal role, the personal-family role, the farm woman's role, and the community role. Within each of these role components are the developmental tasks which must be fulfilled in order to completely satisfy the demands of the role component. A listing of these tasks is contained in Appendix A, Table 2.

Role Conflict

The role of the rural woman consists of five role components:

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[1] R.J. Havinghurst, Human Development and Education (New York: Longmans, Green and Company, 1953).

[2] Evelyn Mills Duvall, Family Development (Toronto: J.B. Lippincott Company, 1971).

the family role, the personal role, the personal-family role, the community role, and the farm woman's role. To satisfy the demand of two or three of these role components would require most of an individual's time and effort. Allocating time and energy to these role components may cause strain as adequately fulfilling one role component would mean neglecting the obligations of others which have an equally legitimate demand on one's time. Rural women may experience role strain in coping with the multiple demands of their role. They may feel that they cannot do justice to all of their role components. In order to reduce this strain, women may select from the role components, a central role into which they channel most of their resources.[1] The central role is defined by Sarbin[2] below.

> Some role have much greater salience or importance for persons than others do. Perhaps for the male the occupational role is most salient and central, while the "mother" role seems to have similar saliency for most females. Such central or pivitol roles, because of their relatively greater importance to the person, will be accorded precedence over other roles in fulfilling role obligations.

The central role reduces strain by allowing women to focus on this role component without feeling that they are neglecting other role components as they have already decided that the central role is the most important. In Rose's[3] study of life satisfaction he concluded that "life satisfaction of middle age women is a function of the degree to which women were able to assume another central role to substitute for their necessarily declining role as homemaker".

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[1] W.J. Good, "A Theory of Role Strain", American Sociological Review, Vol. 25 (1960) pp. 483-496.

[2] Theodore Sarbin and Vernon L. Allen, Role Theory: The Handbook of Social Psychology Second Edition. Edited by Gardiner Lindzey and Elliot Aronson. (Don Mills: Addison Wesley Publishing Company, 1968).

[3] Arnold Rose, "Factors Associated With Life Satisfaction of Middle Class, Middle-Aged Persons", Marriage and Family Living, Vol. 17, February 1955. pp. 15-19.

On the other hand, the central role may cause conflict for women. Role conflict occurs if the role component which is central in "the actual" is not the same as the central role component in "the desirable" situation. If for example, the family role which involves raising children is most salient in "the actual" but the personal role which may involve full time career commitment is central in "the desirable", the individual may be confronted with conflict. When there is conflict in central role components in "the actual" and "the desirable", certain educational needs must be met before the conflict is resolved.

Although little work has been conducted on the role conflicts of rural women, several studies of college females have demonstrated that women experience conflict in fulfilling the female role. That a women may find herself concurrently in two or more positons requiring contradictory role enactments was demonstrated by Tomlinson-Keasy[1] who found that college women experienced conflict between society's demand for females and the personal aspirations of students. Other investigators suggested that the expectations confronting women are in fact, contradictory and that women are placed in a double bind. Further research has shown that women experience intra-role conflict caused by contradictory expectations held by two or more groups of relevant others. Komarvosky[2] for example, reported that on one hand, social pressure is exerted on female college students by parents and professors to compete for intellectual distinction and academic honor. On the other hand, the second group of significant others, college males, expected girls to be unintellectual and non-competitive. As a consequence of conflicting expectations, many girls reported that they occasionally "played dumb" to conceal from males their real intellectual achievement and ability.

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[1] C. Tomlinson-Keasy, "Role Variables: Their Influence on Female Motivational Constructs" Journal of Counselling Psychology, Vol. 21, No. 3, 1974, 232-237.

[2] Mirra Komarvosky, "Cultural Contradictions and Sex Roles", American Journal of Sociology, Vol. 52, November, pp. 184-189.

Other studies demonstrate that women experience intra-role conflict of a slightly different nature as well; that is, conflict derived from a single group holding simultaneous contradictory expectations from one role. Incompatible expectations from a single role are illustrated by Komarvosky's[1] study of college girls. Students in her study reported that while parents urged girls to work hard in school in order to be admitted to a good college, they also wanted them to pay more attention to their social lives.

Further studies concerned with women's conflicting perception of success provide some insights into why achievement motivation theory could not predict results for women.[2] In Horner's[3] study of fourth year college students, she discovered that the reason motivation theory could not predict results for women was that it did not take into account that success for women has a negative as well as a positive value. Ambivalence for women occurs because success is on the one hand, highly valued by society and children are socialized to think of success as a positive goal. At the same time however, girls are socialized particularly from early adolescence to see achievement as unfeminine.

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[1] Ibid.

[2] Meredith M. Kimball, "Women and Success" A Basic Conflict?" Women in Canada. Edited by Marylee Stephenson (Toronto: New Press, 1973).

[3] M. Horner in Meredith M. Kimball, "Women and Success: A Basic Conflict?" Women in Canada. Edited by Marylee Stephenson (Toronto: New Press, 1973).

Whether the magnitude of this conflict is increasing or diminishing has been examined by Said.[1] In a 1976 sample of men and women at the University of Manitoba, she found no differences between the sexes on a test of achievement motivation. This may point to a move toward the resolution of conflicting expectations for women. Due to their higher level of education and bias toward a particular age group, the degree of generalizability from a sample of university students to women in general is somewhat limited. As previously mentioned, changes in the urban family tend to diffuse to the rural family. Given this tendency toward a lag between the rural and urban populations and the limitations of the sample studied by Said, it may be expected that rural women still do experience some degree of conflict or strain in meeting the obligations of their role.

The Importance of Needs in Programming

"Change agent success is positively related to the degree to which his/her program is compatible with client needs".[2] This generalization has been substantiated by numerous extension education programs. Those programs in which needs constitute the core around which the programs were built and have experienced success as well as programs not based on client's needs which have gone awry, support this statement. One of the major concerns of extension education has been therefore, the development of programs compatible with client's needs. Furthermore, the applicability of this principle extends beyond extension programs designed to implement change. The identification of needs is of central importance to all programming and the negative consequences of programs which fail to diagnose client's needs has been experienced in not only nonformal educational programs but in the formal educational system as well.

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[1] Nadia Said, "Female and Male Differences in Gratification and Preferences", Master's Thesis, University of Manitoba, 1975.

[2] Everett M. Rogers and Floyd F. Shoemaker, Communication of Innovations: A Cross-Cultural Approach (London: Collier MacMillan Publishers, 1971), p. 237.

Perhaps the most frequent type of programs which have experienced this problem are cross-cultural ones where western values have been imposed upon nonwestern cultures and the needs of the indigenous people have been ignored. The most extreme example of the disruptive consequences of such programs is the imposition of the value system of colonialism on the status of African women. The degrading effect of colonialism on the position of women is clearly outlined by Rodney.[1]

> ...What happened to African women under colonialism is that the social, religious, constitutional and political privileges and rights disappeared, while the economic exploitation continued and was often intensified... Traditionally, African men did the heavy labour of felling trees, clearing land, building houses, etc., apart from conducting warfare and hunting. When they were required to leave their farms to seek employment, women remained behind burdened with every task necessary for the survival of themselves, the children and even the men as far as foodstuffs were concerned. However, since men entered the money sector more easily and in greater numbers than women, women's work became greatly inferior to that of men. Within the new value system of colonialism men's work was 'modern' and women's was 'traditional' and 'backward'.

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[1] Walter Rodney, How Europe Underdeveloped Africa (Dar es Salaam, Tanzania: Tanzania Publishing House, 1972).

This neglect to respect people's needs, particularly those of rural women, and their consequent loss of status was not limited to European and American colonial administrations.[1]

> This warning against teaching modern farming techniques to men but not to women dates back to 1957... In spite of warnings, nearly all technical advisors further the policy of promoting male work as initiated by the colonial administrators. And this is true not only of European and American experts. In Senegal, West Africa, Chinese instructors (from Taiwan) failed in their efforts to introduce better techniques in paddy production because they taught only the men, who took no notice since their wives were the cultivators and the wives being untaught, continued of course, in the old way, subdividing the carefully improved fields into small traditional plots.

Programs within the formal educational system which have produced unforeseen negative consequences as a result of inadequate assessment of needs also lend support to this proposition. Two of the major problems which third world countries frequently face are for example, the strong university orientation of the educational system which ignores the needs of the majority of people and the predominately urban orientation which is irrelevant to the rural population. The strong university orientation means that secondary school curricula tend to be designed almost exclusively along "academic lines" and consequently, a person with a secondary certificate is virtually ill-equipped and unprepared to fill a middle-level position. In many less developed countries, a subsequent problem of programs which ignore the needs of the majority, is the large number of people who are excluded from learning the basic educational skills such as literacy. The situation of Egypt in 1960, illustrates this problem. At that time, 70 percent of the population aged ten and older were illiterate.

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[1] Ester Boserup, Women's Role in Economic Development (London: George Allen and Unwin Ltd., 1970), p. 55.

Yet Egypt at the same time, and in proportion to the total population, turned out an annual quota of university graduates as high as or even higher than Great Britain or the Scandanavian countries despite immense difficulties in the general literacy and education levels.[1]

To illustrate the salience of this generalization in nonformal educational programs, the area of training programs and change projects will be discussed. Coomb's[2] analysis of the costs and benefits of the Mobile Trade Training Schools in Thailand points to the importance of identification of needs in programming.

> The MTTS program demonstrates three important flaws common to many skill training programs (probably the great majority). First, the program has been established in specific market areas without the prior exploration of what types of training were most needed and offered the most promising employment opportunities. Second, no systematic effort was made to monitor former trainees to ascertain whether and how they are actually using their new training... Third, skill training has been viewed in isolation from related development activities in the area... All three of these flaws are susceptible to correction, which clearly would improve the cost/benefit ratio.

Further evidence to support this proposition may be derived from case studies of change projects. A program in India designed to construct irrigation wells to double crop yield is one example.[3] Although funds were provided for irrigation wells, the villagers wanted wells for drinking because they had to carry their water about two miles from a river. Consequently, the peasants built the wells in the village rather than in their fields and drank the water rather than irrigating their crops. If however, the change agent had based this program upon the felt needs of the villagers, he/she would have agreed to provide at least one well for drinking purposes or else he/she could have tried to develop a felt need for irrigation by pointing out the financial advantages of the innovation.

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[1] Nadia Haggag Yousef, Women and Work in Developing Societies (California: University of California, 1974), p. 52.

[2] Phillip Coombs and Ahmed Manzoor, Attacking Rural Poverty: How Nonformal Education Can Help (London: The Johns Hopkins University Press, 1974), p. 199.

[3] Everett M. Rogers and Floyd F. Shoemaker, Communication of Innovations: A Cross-Cultural Approach (London: Collier MacMillan Publishers, 1971).

A tse tse fly irradication program in northern Nigeria[1] also demonstrates the failure of a project which contradicts the client's cultural values and overlooks their perceived needs. In this case, attempts to irradicate the habitat of the tse tse fly were largely unsuccessful because villagers did not believe that there was a relationship between the insect and sleeping sickness. Although an irrigation engineer from an Asian country who had received training in the U.S. returned home convinced of the value of building wells in order to irrigate rice, over one hundred wells were constructed in isolated villages before the engineer realized they were not being used. Villagers regarded the irrigation from wells as artificial and feared that it would harm their crops. They refused therefore, to adopt the use of irrigation and all one hundred wells failed to be used.

The rôle of need identification in successful programming has thus received empirical support in the area of formal as well as nonformal education. Accepting then, the salience of an accurate assessment of needs in programming and realizing that there are numerous case studies which substantiate this by negative example, there is reasonable ground for choosing need identification as a focus around which to conduct an exploratory examination of an organization.

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[1] Ibid.

Propositions From Litarature Review

Some of the research which has been conducted on the adult female role, on educational needs, on role conflict, and on the importance of needs in programming has been reviewed. Mention was made of several studies comparing the rural and urban woman's role. On the whole, it appears that further research must be conducted in order to gain a more complete picture of the role of the rural female. A comprehensive operational definition of the adult role of rural women has not been provided in literature. Research on the adult female role conducted by Havinghurst, Duvall, and Canaday was utilized in creating an operational definition of the rural woman's role. This role consists of role components which in turn consists of developmental tasks which must be performed in order to meet the demands of the role. There are numerous demands in fulfilling this role and certain educational needs must be met in fulfilling this role. When Leagan's concept of needs is applied to this case, needs constitute the gap between "the actual" role that women find themselves in and the role that they perceive of as "the desirable".

The success of any program is dependent upon the degree to which the program is compatible with clientele needs. This generalization has been substantiated by numerous extension education programs, some of which have been cited in this chapter. A rural women's program must then, attempt to meet the needs of rural women by assisting them to fulfill the demands of their role.

The previous review of literature leads us then to focus on the following set of questions. The major question which this thesis is concerned with is the relationship between the educational needs of rural women in Alberta and the programs offered by two rural women's organizations. It is proposed that although in the past (at the time of the inception of the organizations) the two groups were adequately fulfilling the needs of their clientele, there has developed over time, a lag between the changing needs of rural women and the less rapidly changing focus of the organizations. The nature of the lag may generally be described as a difference between the organization's view of the role of rural women and the actual roles of their clintele. There may be a difference between the organizations and their clientele in what is perceived of as the central component of the adult female role. The organizations for example, may view the family role as the central component of the adult female role. On the other hand, rural women may find themselves in a position in which the family role is central in their lives but may desire to move away from this predominantly family orientation toward a greater emphasis on other role components. Because the organizations may view the adult female role somewhat differently from their clientele, their ability to meet the needs of rural women may be inhibited. The educational needs of rural women necessary to fulfill their desired role may therefore remain unfulfilled.

The following subpropositions will also be examined in this thesis. It is postulated that:

1. At the time of the inception of the two rural women's organizations, the most salient needs of rural women were those that arose in learning the skills of the family role.

2. Current educational needs of rural women are no longer focused primarily on the skills involved in fulfilling the family role; rather, the personal role, the personal-family role, the community role, and the farm women's role may presently be more important.

3. Rural women experience conflict in fulfilling the adult female role.

CHAPTER III

METHODS AND PROCEDURES OF RESEARCH

Selection of the Problem

The nature of an egalatarian relationship between the sexes has often been a subject of concern throughout history. Early in history the rights of women were recognized as a problem and since the middle of the nineteenth century concerted efforts have been made by women to gain political rights. In 1869 for example, the publication of John Stuart Mill's The Subjection of Women[1] drew attention to the fact that a great many women refused to accept the conditions imposed upon them. Mill's book deals with issues such as the inequalities of the marriage contract and property rights as well as the psychological effects of personal servitude on women. He maintains that women cannot exercise a truly civilizing influence on the family and society as long as they are bound to marriage and motherhood.

Renewed discussion of the social function of women indicates that inspite of changes in their legal status during the last century, the issues to which Mill's addresses himself are still unresolved. The "new-feminism" of the 1970's addresses itself of many problems which Mill discussed. In Canada there have been periods of revived interest in the relationship between the sexes while at other points in time a certain degree of complacency has prevailed. During the 1950's for example, Canadian society was experiencing a period of calm and conformity.[2] Although the analysis of the reasons for these changing interests are not in the scope of this paper, it was certainly not that women had achieved equality. Prosperity and numerous other factors have been associated with the emergence of the conservative acceptance of conditons.[1] During that time minorities such as women, organized workers, and native people were quiet; however, the 60's marked an end of the post-war years. A renewal of social and political unrest occurred in the 60's and women's organizations were again an active voice demanding equality. One important aspect of this "new-feminism" of the late 60's and 70's is the renewed interest in the history and sociology of Canadian women. Women's studies courses were introduced on campuses across Canada and various aspects of women in society such as their rights, privileges, history and role were increasingly recognized as legitimate areas of inquiry. It is from this environment that the subject of women was chosen as a thesis topic. The interest in rural women in particular stems from the rural background of the investigator whose first fifteen years were spent in a rural community in the interior of British Columbia.

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[1] John Stuart Mill, The Subjection of Women (Massachusetts: The M.I.T. Press, 1970).

[2] Catherine Lyle Cleverdon, The Women Suffrage Movement in Canada (Toronto: University of Toronto Press, 1970).

The Rural Women's Organizations Selected for Study

The two organizations selected for study are the Alberta Women's Institutes (A.W.I.) and the Women of Unifarm (W. of U.). These organizations were chosen because they are the only two volunteer women's organizations in Alberta that are directly concerned with rural women. The Home Economics Branch of the Alberta Department of Agriculture serves rural women but because it is not a volunteer organization, it cannot be examined according to the same criteria as the Alberta Women's Institute and Women of Unifarm. Other organizations and programs extend into the rural community, but do not focus specifically on rural women. In contrast, the Women of Unifarm originated as a farm women's organization and continues to be concerned exclusively with farm women. The Alberta Women's Institute arose to serve women in small towns, villages, and hamlets. Although it has expanded to include urban areas, the major focus of its work is still directed to women in rural areas. Both organizations are affiliated with the Associated Country Women of the World and share in attempting to fulfill the aims of the world organization.

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[1] *Ibid.*

The examination of these organizations consists of one aspect of this study. The second aspect of the study is an examination of the needs of rural women in a selected area of Alberta. Several sources of data were utilized in obtaining information in these two areas.

Sources of Data

In order to fulfill the objectives outlined in the previous chapter, two major sources of data collection were utilized. A field study was used to identify the educational needs of rural women and the use of records of the organizations and other documents describing the development of the organizations provided information about the organizations. An understanding of the organizations was supplemented by participation in activities of the Women of Unifarm and the Alberta Women's Institutes which provided a minor source of data.

Records of the Organization and Other Documents

For research purposes, personal documents often refer to autobiographies, letters, diaries, projective tests, interviews, records of social agencies, etc.[1] In this study usage of the term is limited to documents held by the A.W.I. and the W. of U., autobiographies, letters, diaries, biographies, newspaper articles, and taped interviews. The biographies, letters and diaries were written by pioneer women of Alberta and described in some way the role of women during the settlement period. The tapes consisted of interviews with pioneer women who described their experiences while settling in Alberta. Copies of the farmer's paper, The Grain Grower's Guide from 1895 to 1925, were examined. Much of the information derived from this newspaper came from the women's column which was contained in each publication. Collection of data was restricted to information describing the above time period as this was the approximate period during which the two organizations under study arose.

Personal documents provided the data source for the examination of the early needs of rural women; of the role of the organizations in meeting these needs; and of the role of organizations in meeting current needs. These documents are located in university, provincial, and municipal establishments including the Alberta Department of Agriculture Library, the Legislative Library, Cenntenial Library, and the Provincial Library and Archives.

Current documents held by the A.W.I. and W. of U. head offices provided an overview of programs offered by the organizations. This included program plans, resolutions, amendments, constitutions, newsletters, personal correspondence and other records relating to the activities of the organizations.

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[1] Claire Selltiz, et. al. Research Methods in Social Relations (Toronto: Holt, Rinehart and Winston, 1971), p. 323.

Observation at Meetings

Information collected from current documents held by the A.W.I. and W. of U. regarding the role of the organizations in fulfilling present needs were supplemented by participation in the Annual Convention of the Women of Unifarm held on November 5th and 6th, 1975 in Calgary. Attendance at the Convention provided an opportunity for the investigator to observe the organization in action and to discuss with members of the organization, their perception of the adult female role and the relationship of the organization to this role. Unfortunately, the Alberta Women's Institute Annual Convention in Olds on May 31st to June 3rd, 1976 was not attended as it coincided with the administration of the questionnaire survey.

The Questionnaire Survey on Educational Needs of Rural Women in a Selected Area of Alberta

The purpose of the questionnaire was to assess the educational needs of rural women in a selected area of Alberta. In order to do this, it was necessary to identify the tasks which must be fulfilled in order to perform the role components of the adult female role. These components are: the family role, the personal role, the personal-family role, the community role and the role of the farm woman.

The tasks outlined by Canaday in her study of the middle-aged married woman provided the core of the tasks. However, because the tasks as defined by Canaday excluded the role of the farm woman and because many of the tasks appeared to be no longer appropriate to the contemporary female role, the investigator attempted to discover more about the adult female role. Interviews were conducted with two rural women. During this interview subjects were asked to describe the tasks they perform in their daily life. The questions asked were:

1. As a family member, the activities I usually perform are...
2. For my own personal satisfaction, the activities I usually perform are...
3. As a community member, the activities I usually perform are...
4. As a farm woman, the activities I usually perform are...

As a result of these interviews, several of the tasks listed by Canaday were deleted due to their inappropriateness to the comptemporary adult female role. The activities of the farm woman were added to this list. As well, the individual development tasks of the sixth stage of the life cycle (maturity: early to late active adulthood) as outlined by Duvall were added. These are listed in Appendix A, Table 1. In order to incorporate Duvall's individual development tasks so that they would be appropriate for use in a questionnaire, it was necessary to simplify the terms Duvall used to describe the tasks.

With the adult female role defined in practical terms which could be utilized in a questionnaire, it was then possible to develop a means of measuring the educational needs of rural women. As previously mentioned, the operational definition of needs used in this study is the difference between the degree of expectation or what is perceived as "the desirable" and "the possible" and the degree of fulfillment which is "the actual" situation.[1] In order to determine how rural women perceive of the desirable adult female role (degree of expectation) and to determine what is the actual role rural women are performing (degree of fulfillment), respondents were asked the following questions regarding the development tasks of the adult female role.[1]

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[1] J. Paul Leagans, A Concept of Needs (Ithaca, New York: Cornell University, Department of Extension, n.d.); Shirley Evelyn Myers, "The Impact of Paraprofessionals on Home Economics Extension Personnel and Programs", Master's Thesis (Iowa State University, 1970).

A. Do you think that the women you know perform these tasks?

B. Do you think that women should be able to do the tasks listed below?

C. How important do you think it is for a woman to be able to do these tasks?

Question "A" provides a measure of need satisfaction, question "B" provides a measure of expectation, and question "C" measures the importance of the task. A measure of importance of the task is necessary in providing a means for the respondent to rate the task in terms of its value within the framework of the respondent. If for example, a woman does not perform a task but feels that she definitely should be able to, the degree of need satisfaction will appear very low. If at the same time, she feels that being able to perform the task is not at all important, the degree of need satisfaction is altered.

The purpose of the third section of the questionnaire was to determine the respondents perception of the Alberta Women's Institutes and the Women of Unifarm. The last section of the questionnaire attempted to discover what rural women in the county want in educational programs and short courses.

Methods of Collection

Legitimization of the Project

To facilitate data collection a legitimization meeting was arranged.

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[1] A copy of the complete questionnaire is contained in Appendix C.

Before collection of data from documents held by the two organizations and from members of the organization could be undertaken, it was necessary to discuss with the organization's executive the nature of the thesis project. This discussion was essential in clarifying with them the intents of the study.

A meeting with Mrs. Leda Jensen, President of the Women of Unifarm, the thesis supervisor, and the investigator was arranged. At the Alberta Women's Institute meeting, Mrs. Bette Ballhorn, President of the A.W.I.; Mrs. Ritchie, Secretary of A.W.I.; the thesis supervisor; and the investigator were present. During these meetings the organizations were asked for their cooperation and were assured that the purpose of the study was exploratory rather than evaluative. It was explained to both organizations that the intent of the study was to explore the relationship between the organizations and the needs of the clientele they serve. Because one of the organizations had a negative experience with a previous investigator from the university, this meeting was essential in reassuring them that the objectives of the study were positive and were in no way an attempt to produce harmful criticism of the organization.

These leg[illegible]imization meetings helped in building public relations and were vital to the smooth-running of the study. In a study such as this where much of the data comes from the members of the organization or from information held by the organizations, it is extremely important that they are clear about the purpose of the study and are willing to lend their cooperation.

During the course of the study, both organizations were kept informed of the progress of the thesis by telephone calls and letters to the presidents and by visits to the A.W.I. and W. of U. head offices. Mrs. Leda

Jensen, President of the W. of U. and Mrs. Bette Ballhorn, President of A.W.I. were informed of the plans for the field survey and were first to receive a copy of the final questionnaire.

The Wetaskiwin District Home Economist, the Secretary-Treasurer of Wetaskiwin County and all of the County Counsellors were informed of the survey and mail out date before the questionnaires were sent out.

Study and Perusal of Historical Documents

Several different types of historical documents already described were studied. Utilization of this diversity of sources was necessary because no single source provided adequate coverage of early needs or the development of the rural women's organizations.

Due to the scarcity of material on early needs and the role of the organizations under study in meeting these needs, a rigid framework for investigation was not devised. The scarcity of information and its scatteredness made it difficult to do more than determine what were the most salient early needs and to describe the formation of the Alberta Women's Institutes and the predecessor of the Women of Unifarm. The purpose of this portion of the thesis was to gain a broad understanding of early needs which would provide a basis for subsequent investigation of a more highly structured nature.

The Mailed Questionnaire

In order to assess the existing educational needs of rural women, a field study was conducted in a selected area of Alberta. This consisted of a questionnaire survey of a sample of rural women in the county of Wetaskiwin (#10).

The Sample Area-- Although a large province-wide sample of the needs of rural women was considered, a smaller systematic study was deemed preferable. It was felt that under the circumstances a probability sample derived from all rural women in Alberta was unnecessary and inappropriate since the primary purpose of the study was not to provide generalizations about rural women; rather, the reason for conducting the survey was to enable examination of the two organizations. Being an exploratory study, one of the concerns was to select a sample which would provide a background from which to examine the organizations and thereby gain some understanding of the relationship between the organizations and the clientele they serve.

The County of Wetaskiwin is located approximately 40 miles south of Edmonton and 140 miles north of Calgary. For the purposes of this study the County was taken to include all of the villages in the County but to exclude the City of Wetaskiwin which is defined by it's City limits. The County is approximately 18 miles wide and 79 miles long, covering a total area of 1,223 square miles. The density of population of the County excluding the villages is 6.56 per square mile and the density of population of the largest village in the County, Millet is 860.38 per square mile.[1]

There are 1,564 census farms in the County, of which only 113 are non-resident farms. The value of the agricultural products sold by these farms ranges from under $2,500 to over $5,000; the products of 453 farms are under $2,500; the products of 275 farms are between $2,500 and $4,999; and the products of 832 farms are over $5,000.[2]

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[1] Statistics Canada, "Land Areas and Densities of Statistical Units", Special Bulletin, Catalogue 98-701, June, 1973, Table 2.

[2] Statistics Canada, "Alberta" Agriculture, Catalogue 96-701, Vol. IV, Part 3, Bulletin 4.3-3, May, 1973, Table 49, pp. 49-3.

The City of Wetaskiwin which is located in the eastern part of the County, has a population of 6,700.[1] It is the only city in the County. A map of the County is contained in Appendix B.

Method of Conducting the Questionnaire Survey-- In comparison to personal interviews, there are certain disadvantages in utilizing mailed questionnaires to obtain information. However, due to time and monetary constraints the use of questionnaires was adopted for the study. The two major disadvantages this method suffers is that of non-returns and the inability to obtain as much information from a respondent as would be possible in an interview. The mailed questionnaire was chosen primarily because it reaches people who are difficult to locate and interview and because of its advantage in allowing wide coverage for minimal monetary expense. It also provides greater uniformity in the manner in which questions are posed. Since the role of women is a somewhat controversial subject, it is of some importance that interviewer effects are minimized.

The Sample-- The sample was selected in a series of stages. The first and second stages were carried out according to non-probability sampling principles and the third by probability principles.

The area was selected as a purposive sample. The basis for chosing Wetaskiwin County was that both of the rural women's organizations are active in the area. This was ascertained during interviews with executive members of the two organizations and with individuals whose working clintele includes rural women. The rationale behind selecting an area in which both groups are functioning was to ensure that the findings would not be discarded on the grounds that the area was atypically low in participation.

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[1] Statistics Canada, "Specified Age Groups and Sex", Population, Catalogue 92-772 (80-2), February, 1973.

If it is found that the Women of Unifarm and Alberta Women's Institutes are not meeting the needs of rural women in a County in which their work is most active, then it can be inferred that they are not doing so in other areas where participation in the organizations is lower. Recommendations for change would then be applicable to the organizations as a whole, including areas where their work is high as well as low in participation.

The second stage involved systematic non-probability sampling. The County of Wetaskiwin is divided into 34 townships and each township is divided into 36 sections which are in turn broken down into the following quarters: northeast, southeast, northwest, and southwest.

Six sections within each township were selected: 8, 10, 12, 25, 27, and 29. There is then two miles between the sections vertically (north to south) and one mile between the sections, east to west.

Within the section, probability sampling was used to randomly choose the quarter. The northeast quarter was selected and so sample members were chosen from the northeast corner of sections 8, 10, 12, 15, 27, and 29 of every township in the County. The resident of the particular quarter was identified by the use of tax roll cards held at the County of Wetaskiwin Office. Where relevant information on the northeast corner was not available the southwest corner was used.

The sample consisted of a total of 200 individuals. A high rate of return may have been expected since interest in the topic would enhance returns. Two factors served to decrease the rate of response; firstly, the questionnaire was mailed out in late May, a busy time for farm women and secondly, the mail-out date corresponded to the Census of Canada survey in the County. A rate of return of 30 percent or 66 questionnaires was therefore anticipated.

Design of the Questionnaire-- Both structured and unstructured questions were asked in the questionnaire. Among the structured questions were fill-in type, dichotomous type, and multiple choice questions. Open-ended questions were the only unstructured type used. Despite the difficulty in coding open-ended questions, they yield some very useful data and may open up new dimensions to the questions. Open-ended questions were used in situations where it was desirable to encourage the respondents to answer using their own terms and where it was not possible to anticipate responses.

The questionnaire is divided into four sections. The first section is concerned with the general background of the participants. Information regarding personal characteristics of: age, marital ststus, education of both husband and wife, participation in extension courses of both husband and wife, family size, occupation of both husband and wife, farm and non-farm income, and type of farm operations was sought.

The second section of the questionnaire is an assessment of the educational needs of rural women. This series of questions is designed so that the respondent will consider all three aspects of each task before moving on to the next task. That is, she would answer for a given task whether (a) the women she knows perform these tasks, (b) the women she knows should be able to perform these tasks, and (c) how important it is for a woman to perform these tasks. This approach encourages the respondent to take time to consider each task and discourages her from developing a trend in answering. If for example, she were to answer all of column "B", "should they be able to perform these tasks?" consecutively, there is likely to be a tendency for answers to centre around "4", "should" and for the respondent to ignore the specific task listed.

Section three of the questionnaire consists of a series of questions regarding participation in organizations. The general questions which are the basis of this section are: what women's organizations do women participate in?; what other organizations do women participate in?; are respondents members of the Alberta Women's Institute or the Women of Unifarm?; why do some people not join these organizations?; for what reasons do people join?; in what specific ways do members of the organizations find their membership gratifying?; what is the degree of commitment of members? A sequence of questions pertaining to the Women of Unifarm are followed by a parallel set of questions on the Alberta Women's Institute.

The last section of the questionnaire entitled "programs" is an attempt to discover women's preferences in programming. More specifically, what topics are they interested in studying and by what methods do they like to learn? Question 1A lists course topics which correspond to the role components under which the developmental tasks listed in section two of the questionnaire fall.

> Question 1A. If the following courses were offered at a time convenient to you, would you take any of them? ___ Yes;___ No. If Yes, Please put a "1" in front of the course you most want to take and a "2" in front of your second choice.

The purpose of this question is to determine whether the respondents choice of course is in the same role component area as the area that is identified as least fulfilling in need satisfaction.

Pretesting the Questionnaire-- During construction of the questionnaire, resource persons representing different approaches and different orientations were consulted. Reactions and comments were received from Professor Doris Badir, Department of Family Studies, University of Alberta;

Ms. Shirley Myers, Planning and Research, Alberta Department of Agriculture; Ms. Pat Sheehan, Community Organizations Branch, Alberta Department of Agriculture; and Ms. Bernice Olsen, Wetaskiwin, District Home Economist. Suggestions were provided regarding biases, blind spots, and other aspects of content, form and sequencing. The critical reaction of people with different vlaues and different social outlooks is essential in the development of a questionnaire, particularly in this case where personal values may easily enter into the questions.

The Wetaskiwin District Home Economist, Ms. Bernice Olsen was asked to write a cover letter for the questionnaire. The copy of this and one written by the investigator are contained in Appendix C with the questionnaire.

The questionnaire was pretested in the County of Wetaskiwin on May 24, 1976. The pretest sample was chosen with the help of the District Home Economist, Ms. Bernice Olsen. She was able to recommend a sample which was diverse in age, education, income, and farm size so that people in the pretest would not be biased in representing a particular age, education, income, or farm size group. The results of the pretest questionnaries confirmed her selection: age ranged from 20 to 60 years; education from grade 6 to post-secondary; family size from 1 to 6 children; non-farm income from under $2,000 to $14,999; and farm sales from $3,750 to over $50,000. Five women were not employed outside the home, two were, and one respondent did not answer the question.

Twelve women were approached in the pretest and eight completed questionnaires were obtained. Questionnaires were distributed in the morning to the sample member's homes with a brief explanation of the nature of the study. They were picked up at the respondent's home in the late afternoon of the same day. At the time of pick-up, the following questions were discussed with respondents: how long did it take to fill out the questionnaire?; how did the respondent feel about the length of the questionnaire?; was there enough space for answering?; what were her feelings towards the questions, in general?; and what difficulties did she encounter in the questionnaire? These factors were taken into account in the final editing of the questionnaire.

Administration of the Questionniare-- The questionnaire was mailed out to the sample on May 26th with a self-addressed stamped envelope. A week later, on June 3rd, a follow-up letter was sent out and a second follow-up was mailed on June 10th. The questionnaire and follow-up letters are contained in Appendix C.

Processing and Organization of Data

From Documentary Sources

Data from personal documents were analyzed in the following manner. In order to determine the early needs of rural women a review of literature on family life during the settlement period was conducted. Information describing the adult female role was extracted from these documents. From this information, an attempt was made to draw together a picture of the role of women during the period under discussion and to draw from this an account of the most salient needs of rural women.

The perusal of documents describing the formation of the W. of U. and the A.W.I. resulted in scattered pieces of information which were checked for consistency. This material was examined for information which would provide clues to the motivation behind the inception of the organizations.

The survey of current documents was somewhat easier than historical documents since questions arising from the papers could be discussed with the secretaries of the organizations, Ms. Pansy Molen of the W. of U. and Ms. Ruby Ritchie of the A.W.I. Collection of information on the activities of the organizations was mainly descriptive. Assessment of information describing the current philosophy of the organizations was somewhat more analytical and much of the findings were inferred from mottos, creeds, objectives, and discussions of issues published by the organizations.

From the Questionnaire

In order to measure the degree of need satisfaction, the following questions were used.

A. Do you think that the women you know perform these tasks?

B. Do you think that women should be able to do the tasks listed below?

C. How important do you think it is for a woman to be able to do these tasks?

The response to question "B" minus the response to question "A" multiplied by one-half the response to question "C" was used as a measure of need satisfaction (B-A)1/2C. Part of this formula was derived from the formula used by Myers to assess the need satisfaction of extension home economists. She used the following questions to measure the social, security, esteem, autonomy, and self-actualization needs of extention home economists.[1]

1. How much of the characteristic is there now connected with your position?
2. How much of the characteristic do you think should be connected with your position?

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[1] Shirley E. Myers, The Impact of Paraprofessionals on Home Economics Extension Personnel and Programs, Master's Thesis (Iowa State University, 1970), p. 68.

3. How important is the position characteristic to you?

She then measured need satisfaction by the response to question "1" minus the response to question "2".

In order to rank the importance of the tasks within the respondent's framework, the result of the subtraction of B-A was multiplied by 1/2 C. The multiplication of 1/2 C does not alter the actual degree of gap between "B" and "A". It merely ranks the gap in order of its importance to the respondent relative to other gaps. One-half was chosen because any amount larger was thought to exaggerate the effect of the importance of the need to the respondent while any amount smaller would not adequately account for the salience of the measure.

In order to compute this measure the following procedure was used.

If A, B, or C = 0, do not compute.

If A, B, C or C $\neq$ 0, then:-

$Y = (B-A)\ 1/2\ C$ where Y is calculated for each task for each respondent.

The mean for all respondents of each task was then calculated by the following formula:

$\overline{X} = \frac{Y}{N}$ where N = number of respondents for that task.

N therefore varies from task to task.

This provides a mean score for each task. The higher the score the greater the need while the lower the score, the greater the need satisfaction. Tasks were then listed in order of importance, starting with those of highest score of greatest need.

The top twenty tasks were identified as those tasks in which needs are most salient. Within these twenty tasks, the role component which had the greatest number of tasks was identified as the role component in which needs are greatest. The role component in which needs are greatest was then compared to the role component of the most frequently desired short course. It was expected that the role component in which needs are most salient will correspond to the role component in which the most frequently desired course falls.

In order to determine whether rural women experience role conflict; that is, if the central role in "the actual" conflicts with the central role in "the desirable", the following method was used. The central role in "the actual" was determined by calculating the mean of all respondents' answers to question "A" (do the women you know perform these tasks?) for each task. The central role in "the desirable" was determined by calculating the mean of all respondents' answers to question "B" (should women be able to perform these tasks?) for each task.

The first step in determining the central role in "the actual" involved calculating $\overline{X} = \frac{A}{N}$, where A = the respondent's answer on the five point scale to question "A", and N = the number of respondents for that task. The first step in determining the central role in "the desirable" involved calculating $\overline{X} = \frac{B}{N}$, where B = the respondents answer on the five point scale to question "B", and N = the number of respondents for that task. Then, for each role component a grand mean of the tasks within that component was calculated for "the desirable" and "the actual". That is, $\overline{x} = \frac{\overline{X}}{n}$, where $\overline{x}$ = grand mean, $\overline{X}$ = the mean within each role component calculated in the first step and where n = the number of tasks within the role component. The role component with the ordinary rural women in the past is somewhat more difficult to ascertain.

Another problem in the use of such documents is that each piece of material is written for a different purpose and for a particular audience. The writers of autobiographies, diaries, letters, etc., address themselves to a particular person or group of persons and have specific objectives in their writings. The intentions of the writer and his or her selected audience must be kept in mind when information is obtained from these documents.

The dependability of the findings are determined by the validity and reliability of the method of data collection. That is, do the instruments and procedures really measure what they purport to measure and is there consistency in these measures? These two questions are of particular relevance to questionnaire surveys which are subject to response and non-response bias.

The validity of the instrument is affected if respondents incorrectly answer a question either unintentionally or by design. An attempt was made to reduce response bias caused by misunderstanding and misinterpretation of the questions by pretesting of the schedule and cross-checking.

The reliability of the study is affected by non-response bias. If individuals who respond to the questionnaire differ from those who do not respond, the reliability of the findings may be questioned. In the selection of the sample, steps were taken to comply with the basic requirements of sampling methods in order to minimize non-response bias.

Thus, each method of data collection has certain drawbacks and so the previously described procedures were employed in order to minimize their limiting effects.

CHAPTER IV

HISTORICAL DEVELOPMENT AND ORGANIZATIONAL STRUCTURES OF THE ALBERTA WOMEN'S INSTITUTES AND THE WOMEN OF UNIFARM

Introduction

In order to understand the current functioning of an organization, it is sometimes necessary to have some knowledge of its historical background. Because current activities of an organization may be shaped by events of the past or may even be merely carry-overs of past activities, it is important to look at the past as well as the present. This chapter will briefly review the early development and organizational structure of the Women's Institute and the Women of Unifarm in Alberta.

During the last one hundred years in Canada there has been a farm movement which concerned itself with the cultural and social welfare of the rural population. Feminism, the general movement for women's rights also manifested itself in Canada at various points during this time. Within these two movements several pressure groups arose. The predessessor organization of the Women of Unifarm and the Alberta Women's Institute were two such groups. Both were part of the larger farmer's movement and the feminist movement.

The Associated Country Women of the World

The earliest record of organization of rural women goes back as far as the eighteenth century when the Agricultural Women's Organization came into being in Finland in 1797.[1] The formation of rural women's groups in the United States and Canada occured somewhat later.

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[1] The Federated Women's Institutes of Canada, n.p., 1961. p. 10.

Many social movements in the United States have had their beginnings in hastily convened, unstable associations which then evolved into institutionalized pressure groups. The early Grange or Farmer's Alliance, for instance, stands in contrast with contemporary farm organizations which now have complex lines of communication between their head offices in Washington and their local farm associations. The establishment of the Grange in the United States occured in the middle of the nineteenth century and was at the time the only farm organization in the world where women held equal rights with men. The Grange had evolved some degree of consolidation by the time the Women's Institutes were founded in Canada in 1897. The organization of rural women in Canada was followed by the Norwegian and German farm women a year later. Irish, Danish, and Swedish rural women's groups joined in the next few years.

Canadian women played an important role in the organization of women throughout the world. In particular, Mrs. Alfred Watt of British Columbia influenced the organization of both rural and urban women throughout the world, In 1915 she helped to found the first Women's Institute in the United Kingdom. This was an Institute located in Wales. In 1917 she helped organize the National Federation of Women's Institutes in the British Isles and in the next few years East Africa, Australia, and New Zealand created Institutes. Through her influence, the Federated Women's Institutes of Canada became interested in an international body and in 1921, Mrs. Watt was "empowered to be the Ambassdor of the Canadian Institutes and to use her influence to bring about an international federation as speedily as possible".[1]

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[1] The Federated Women's Institutes of Canada, n.p., 1961. p. 20.

Mrs. Alfred Watt, with the assistance of Lady Aberdeen, began to work toward an international organization of rural women. Although townswomen had organized in the International Council of Women in 1888, rural women had not yet done so in the early nineteen twenties. International organization of rural women was initiated by 1927 by the executive of the International Council who passed a resolution that a committee be formed "to consider conditions under which rural women's organizations work".[1] This committee consisted of Mrs. Alfred Watt, Lady Aberdeen, and Mrs. Elsie Zimmerman who became the cofounders of the Associated Country Women of the World (A.C.W.W.).

In 1929, the first conference of rural women was held in London, at which the Federated Women's Institutes had a representative. In 1933 the A.C.W.W. was formally organized in Stockholm and a president and officers were elected and the framework of the constitution was drawn up.

The A.C.W.W. is then a world wide organization of country women and homemakers, presently consisting of eighteen million members from sixty-nine different countries. Its present aims listed below, have changed little since the inception of the organization.[2]

1. To promote international goodwill, friendship and understanding between the country women and homemakers of the world.

2. To raise the standard of living of rural women all over the world.

3. To be a forum for country women on international affairs.

These are the publically problaimed goals of the organization. It is likely that they were intentionally formulated in a very vague way in order to unite internationally masses of members who would find it difficult to identify with a more definite formulation. The activities which the organization has undertaken in order to fulfill these objectives is summarized by the organization as:[1]

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[1] Ibid.

[2] The A.C.W.W. (Great Britain: Headley Bros. Ltd., 1975), n.p.

WORKS	for improved rural conditions and better homes.
LINKS	country women and homemakers all over the world.
HOLDS	a conference every three years where every society may be represented and individual members may attend.
PUTS	members in touch with each other through letter friends, group links, exchange programs and introductions.
INFORMS	through its bi-monthly journal "The Country Woman".
ARRANGES	regional conferences through its area vice-president.
PROMOTES	leadership training courses, seminars and individual scholarships through both the Lady Aberdeen and Elsie Zimmerman Scholarship Schemes.
ASSISTS	member societies through its Ad Hoc Project Fund.
GIVES	first hand information about the United Nations organization.
KEEPS	the country woman's point of view before the U.N. on such matters as food, nutrition, education and culture, childcare, economic and social problems.
INITIATES	projects through its central office and between its member societies.
SPONSORS	nutrition education projects in developing countries to prevent disease caused by nutritional deficiencies.

Membership in the A.C.W.W. may be through either a Constituent, Associate, or Correspondence society or as an individual member. The organization defines a Constituent society as an organized body of country women and homemakers or as an association of women with a substantial number of country members who elect their own officers and lay down their own policy and whose aims are in harmony with those of the A.C.W.W. Two members of a Constituent society may be appointed to Council, only one of whom may vote, and five voting delegates may be appointed to the Triannual Conference. Both the Alberta Women's Institute and the Women of Unifarm are Constituent members of the A.C.W.W.

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[1] _Ibid_.

An Associate society may become a Constituent society after eighteen months. They may send five representatives to the Triannual Conference, only one of whom may vote.

A correspondence society is a group of women interested in improving rural life but not otherwise eligible for Constituent or Associate membership. Correspondence societies may send two non-voting representatives to the Triannual Conference.

Contributing members are individuals who pay an annual subscription and life members are required to give a donation. Both contributing members with three years paid-up membership and life members may attend the Triannual Conference, but they may not vote.

The organization is financed by dues from member societies and from individual members. "Pennies for Friendship" a voluntary fund supported by the A.C.W.W., member societies, and individuals provides approximately four-fifths of the cost of administration of the A.C.W.W.

The A.C.W.W. is an International Non-governmental Organization (I.N.G.O.) which has consultative status with certain members of the United Nations. These are: the United Nations Children's Fund (U.N.I.C.E.F.), the Food and Agriculture Organization (F.A.O.), and the United Nations Educational, Social and Cultural Organization (U.N.E.S.C.O.).

Early Development of Women's Institutes in Canada

During the earlier stages of their development, most movements show the phenomenon of the great personal leader, the great spellbinder or agitator. These individuals may create a quasi-personal following; that is, they may not intend to be personal leaders but to the masses they may symbolize the cause for which they are living. During the initial stages of the development of the Women's Institutes in Canada, Adelaide Hoodless played the role of the spellbinder and agitator. Whether she intended to be personal leader is open to question. She did however symbolize the cause of the organization. Her perspective basically conveys the philosophy behind the Institute and several other organizations which she founded or helped to found. Some of these organizations are: the Young Women's Christian Association (Y.W.C.A.), the National Council of Women (N.C.W.), and the Victorian Order of Nurses (V.O.N.), and the School of Household Science affiliated with McGill University.

Complications in organizations may arise from the fact that the leading thinkers often come from other social classes than those that they serve. This problem did not apply to Adelaide Hoodless. She was born in 1857 in Brant County, Ontario, into a farm family with twelve children. She grew up in a farm home where there were privations and had first hand experience with problems of farm women. Her work in the education of women goes back to a personal experience--the death of her child in 1888. When Adelaide Hoodless learned that her child's death had been caused by impure milk she was motivated to educate other women in order to prevent the recurrence of the incident.

In an attempt to educate homemakers, Adelaide Hoodless worked through several organizations. Although it is not in the scope of this thesis to discuss all of them, mention will be made of a few. The Young Women's Christian Association which was organized in 1889 in Hamilton, was one of the organizations which Adelaide Hoodless utilized to begin her work in informing women about sanitation and nutrition. She was active in the cooking classes of the Y.W.C.A. which, during its early years was one of its principle activities. Moreover, she persuaded the Hamilton School Board to send pupils to these cooking courses.

During the period 1894 to 1896 Adelaide Hoodless gave numerous addresses to school boards and teachers' conventions. As a result of her work with the Department of Education in Ontario, New Brunswich, Nova Scotia, Manitoba, and British Columbia, household science courses were established in each of these provinces. Furthermore, the Ontario legislature made domestic science and manual training permissive subjects in public schools and gave grants to school boards which introduced these subjects. Between 1893 and 1908, she succeeded in having domestic science courses introduced in thirty-one centres, operating under school boards and other government organizations. As the new subjects attracted greater interest, more teachers were needed and the National Council pressed for expanded teacher training facilities. As a consequence, the Ontario School of Domestic Science was affiliated with the Ontario Normal College at Hamilton in 1902.

Adelaide Hoodless undoubtedly attributed to the home a crucial role in shaping the lives of children and through them, the future of society. This is apparent in her following comment.[1]

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[1] Ruth Howes, "Adelaide Hunter Hoodless, 1857-1910",The Clear Spirit; Twenty Canadian Women and Their Times. Edited by Mary Quayle Innis (Toronto: University of Toronto Press, 1973), p. 112.

> The management of the home has more to do in the moulding of character than any other influence, owing to the large place it fills in the early life of the individual during the most plastic stage of development. We are therefore justified in an effort to secure a place for home economics or domestic science, in the educational institutions of this country.

This conviction lay behind her often used maxim: "You purify society when you purify the home" and, "A nation cannot rise above the level of its homes, therefore women must work and study together to raise our homes to the highest level possible.[1] This thinking was the impetus behind the formation of the first Women's Institutes in Canada. Adelaide Hoodless played a major leadership role in formulating the beliefs of the Women's Institutes. She was also the leader in the development of the Women's Institutes in mobilizing the participants for action. As a result of a speech at the Agricultural College in Guelph on the introduction of manual training and domestic science into public schools, she was invited to speak at a Farmers' Institute meeting. At this meeting, she proposed that the women, like the men should have an Institute. She supported her case by pointing out that if men needed an organization which would enable them to grow better crops of hay, grain and produce better livestock, then an Institute for Women would be equally helpful in their work. She maintained that the organization of women was much more necessary since women's work--homecraft and motherhood--was much more important than that of men, since it concerns the home and care of individuals in it.

As a result of Adelaide Hoodless's work, the first regular meeting of the new Institute was held in 1897, during which Erland Lee presented the first constitution which stated:[1]

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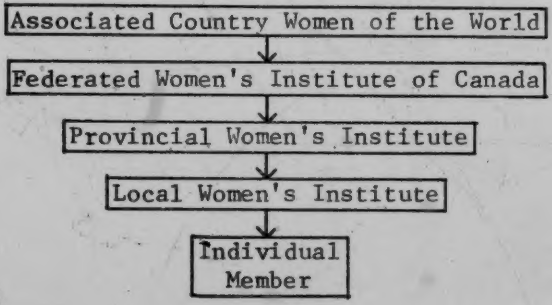
[1] Ibid., p. 115.

> The object of this Institute shall be to promote that knowledge of household science which shall lead to the improvement in household architecture with special attention to home sanitation, to better understanding of economics and hygenic value of foods and fuels and to a more scientific care of children with a view to raising the general standard of health of our people.

Federated Women's Institutes in Canada

Since its inception, the Women's Institute has been and still is a "non-sectarian, non-partisan and non-racial organization of country women with the motto for 'Home and Country'."[2] The structure of the organization is diagrammatically represented below. A discussion of the Associated Country Women of the World is contained in the earlier part of this chapter. The Federated Women's Institute of Canada is a national organization, co-ordinating the work of various provincial units and territories. A discussion of the local and provincial units will be contained in the following discussion of the federated organization.


Associated Country Women of the World
Federated Women's Institute of Canada
Provincial Women's Institute
Local Women's Institute
Individual Member

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[1] *Ibid.*, p. 114.

[2] *Federated Women's Institute of Canada* (Ottawa: F.W.I.C., n.d.), n.p.

Although in 1909, British Columbia and Alberta were among the first provinces to organize Women's Institutes, it did not take long for the other provinces to realize the value of the organization. Manitoba formed its first W.I. in 1910; New Brunswick, Saskatchewan, Quebec and Prince Edward Island in 1911; and Nova Scotia in 1913. All were known as Women's Institutes except Saskatchewan which organized a Homemaker's Club and has since retained the name. The Jubilee Guilds of New Foundland and Labrador were organized in 1935 and became members of the Federated Women's Institute of Canada in 1951.

Although the idea of a federation of these provincial groups was considered as early as 1912, definite action was not taken at that time due to the distraction of the First World War. The idea was however, later revived by Mary MacIsaac, Superintendent of the Alberta Women's Institute. The organization of rural women of Canada was undertaken so that rural women could speak as a united voice for needed reforms and co-ordination of provincial groups was deemed necessary to provide for a more consistent program.

Thus, in February 1919, representatives of the province met in Winnipeg to consider federation and as a result, the Federated Women's Institute of Canada became a national organization with the approval of the Federal Minister of Agriculture. Alberta played an important role in the federation with Judge Emily Murphy, the first president.

The objectives of the Federated Women's Institute of Canada have remained fundamentally the same since first stated. According to records from 1919, the objectives are:[1]

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[1] Federated Women's Institute of Canada, n.a., n.p., n.d., p. 5.

(1) To co-ordinate the provincial units,

(2) To act as a clearing house,

(3) To develop agriculture, to promote educational moral, social and economic measures,

(4) To encourage co-operation and community effort, and

(5) To initiate nation wide campaigns in accordance with the aims of the federation.

With regard to administration of the organization, the Federated Women's Institute of Canada is registered under the Companies Act of the Companies Division, Department of the Secretary of State.

Representation on the National Board of the W.I. consists of two members from each province. Superintendents or directors of W.I. work in the provinces and convenors of standing committees as appointed by the Board, are members without power to vote. Meetings of the National Board have been biannual alternating by invitation between the eastern and western provinces.

The first open National Convention of the W.I. was held in Ottawa in 1957. Until this time, Board meetings had frequently been held in conjunction with Provincial Conventions, with open sessions, but 1957 marked the first convention with delegates from each provincial unit in addition to the Board members.

The elected officers of the F.W.I.C. are: president; honorary president, who is the immediate past president; three vice-presidents; and one member at large elected from the Board of Directors. These form the Executive Committee which meet as the need arises between Board meetings.

Most provinces work in co-operation with the Provincial Department of Agriculture or Extension Services of a university. Some provincial organizations receive grants and utilize the facilities of extension departments.

The Inception of the W.I. in Alberta

As early as 1907, short courses in agriculture were conducted by the Department of Agriculture of the Government of Alberta. These courses were held at different points in the province and although they were called "Institute" meetings, they were not related to the Women's Institutes. The "Institutes" of that time were meetings where short courses in agriculture were given free of charge to farmers and were usually two weeks in duration at each centre. They were attended by both men and women and it is reported that women were especially interested in poultry and dairy lectures and frequently expressed the desire for some instruction on homemaking. A similar phenomenon was behind the beginnings of the formation of the Women's Institutes in Alberta. New techniques and knowledge in homemaking were becoming known and this initiated a move to disseminate this knowledge to rural women so that they could apply it in the home.

The first attempts to organize a Women's Institute in Alberta, were made by two women who had experience in the Women's Institute before coming to Alberta and settling in Vermillion. Mrs. E. Graham had been secretary of the Alisa Craig W.I. in Ontario and president of the North Middlesex District W.I. Mrs. John Johnson was formerly a member of the Slate W.I. near Fort William, Ontario. Both women had therefore been influenced by Adelaide Hoodless's desire to educate rural women in home management.

The first Institute was formed in Alberta in 1909. This was the Lea Park Women's Institute with Mrs. M.E. Graham elected president and Mrs. Anna MacKenzie Hall elected secretary. There were thirty-eight members of this Institute. The Government of Alberta supported the Lea Park W.I. and encouraged the formation of other Institutes. In 1921, Roberta McAdam of the Department of Agriculture was employed to make a preliminary survey of the possibilities for further Institute work in the province. Reports from the Lea Park W.I. were submitted to her. Hence, rural women in Alberta organized with the support of the government.

Following the formation of the Lea Park W.I., an Institute in Streamstown was formed in 1911. This organization had its roots in the Lea Park W.I. but apparently, did not maintain its existence. By the next year (1912) however, several W.I.'s of considerable size had formed: Cardston (37 members); Magrath (27 members); Pincher Creek (30 members); Raymond (45 members); and Verdant Valley (20 members). The Lea Park W.I. with thirty-eight members, had at that time, one of the largest memberships. Although isolated, it carried on work during 1909 to 1914, holding meetings at the same time as the United Farmers of Alberta so that women were able to meet along with men thereby making travelling easier. Numerous joint meetings were held and eventually, in the early part of 1914, the Lea Park W.I. merged with the United Farmers of Alberta, so this group was lost until the Alberta Women's Institutes were provincially organized in 1915.

Although there was considerable co-operation between rural women during the early period of their organization, one of the major points of contention was over the question of supporting two rural women's organizations. In January of 1915, the Women's Institutes then in existence in Alberta, sent delegates to the United Farmers of Alberta convention. At this meeting, some differences arose when plans were made to draw up a constitution for the United Farm Women of Alberta and to elect a provincial board for this new body. Some of the delegates maintained that the province was too young to support two rural women's organizations so similar as the Women's Institute and United Farm Women of Alberta and requested that the constitution be made broad enough to include not only farm women, but also women living in hamlets, villages, and towns so that a stronger organization would result. This precipitated a discussion which resulted in the adoption of a resolution which required one to be the wife or daughter of a farmer in order to belong to the organization, the United Farm Women of Alberta. Consequently, the women in the small towns, villages, and hamlets were excluded. Those who were excluded then attempted to set up an organization of their own. At the forefront of this action was Dr. D.R. McIvor of Cowley, who had been a charter member of the Lion's Head W.I. in Ontario prior to coming to Alberta in 1906. With the assistance of Mary MacIsaac, a graduate of Toronto General Hospital, Dr. McIvor recruited government support and arranged for a Women's Institute meeting to be held. The first provincial convention of Women's Institutes was then held and the Alberta Women's Institute (A.W.I.) organized.

According to the 1915 Women's Institute handbook, the objective which the provincial organization adopted was "the betterment of homes and the consequent promotion of health, comfort, happiness and efficiency in the community".[1]

The Women of Unifarm

A History of Farm Women's Organization in Alberta

In order to present a historical perspective of events leading to the organization of farm women, it is necessary to first examine the men's farm organizations in Alberta. In 1905, the year in which Alberta became a province, two farm associations were formed, the Canadian Society of Equity and the Alberta Farmers' Association. Both organizations were concerned with the improvement of conditions under which the farmers and their families were living. However, the existence of two organizations with similar aims eventually resulted in misunderstanding, friction, duplication and consequently, the efforts of both groups were questioned. Although numerous resolutions and recommendations were directed to the federal and provincial governments and attention was focussed on matters such as markets for livestock, grain grades, dockage at elevators, transportation facilities, loading platforms, better roads, bridges, and ferries and more branch railways to accommodate settlers, such campaigns were not as effective as desired. It was apparent that the bargaining strength of the farmers was being weakened by having two organizations. Amalgamation of the two bodies was therefore considered. However, two contentious points could not be overcome. Firstly, the Society of Equity desired organization on a dominion-wide basis while the Alberta Farmers' Association wished to confine activites strictly to Alberta. Secondly, and of less importance, was the disagreement over a choice of name. A merger was therefore not effected at this time; however, the issue was raised again two years later and in 1909 in joint convention, the two groups were consolidated to form the United Farmers of Alberta.

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[1] Mary MacIsaac, Handbook for Women's Institutes (Edmonton: Duncan Marshall, 1915), p. 7.

The concerns of the United Farmers of Alberta centred on economic and political reform. The focus of attention was the health and good breeding of livestock. The farmers were not satisfied with their existing form of living due to their economic problems. As a result they were frustrated, insecure and alienated and their field of consciousness was narrowed to their own problems. At the same time, farm women were suffering from "the monotony and isolation of farm life, with its consequent restricted opportunities for recreation and the development of social services".[1] While farm life provided the advantages of privacy and a life in close touch with nature, women were motivated to action by loneliness and the restrictions of farm living. Farm women were not satisfied with their social conditions. Their need for social intercourse and their expectations for a better standard of living created unrest among them. This unrest resulted in a form of collective behaviour and rural women united to form organizations that could fulfill their expectations.

The idea of a country women's organization which ultimately led to the formation of the Women of Unifarm was brought to Alberta by Mrs. E.B. Mitcheel, A British writer who was touring Western Canada in 1915. During her address to a group of Alix women, she made reference to the homemakers in Saskatchewan and also to the Women's Institutes which were then making their start in Alberta. Influenced by her address, the Alix Country Woman's Club was established, with Mrs. R.W. Baritt as president and Mrs. Irene Parlby as secretary. This club was of significance not only because it later became the first United Farm Women's Association local in Alberta with an elected executive, but also because it provided a means to resolve initial problems related to the formation of new locals.

Although the initiative of women in forming this initial group has been recognized, early documents tend to place heavy emphasis on the role of men in the development of the women's association of the U.F.A. "The importance of having the support of them (women)",[1] Priestly and Swindlehurst explain, "in the work of their organization (U.F.A.) must have been recognized by some men from the beginning". The manner in which the formation of the women's section of the organization is decribed by Priestly and Swindlehurst tends to imply that men, through their insight to recognize the importance of women, invited women into their organization. It is doubtful however, that this insightfulness of men came about without the work of women pushing for recognition of themselves. They go on to explain that "the earliest record of steps taken to bring women in an organization of their own is contained in the minutes of the fourth annual convention in January, 1912".[2] The idea that women were brought into the organization by men hints of paternalism and reflects the androcentric bias of the authors. Although the support of men was important in the constitutional changes of the men's organization, women were no doubt instrumental in initiating the change. Although Priestly and Swindlehurst emphasize the insightfulness of men in inviting women into their organization, the work of women in instigating these changes should not be overlooked.

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[1] Eva Carter, The History of Organized Farm Women of Alberta (Edmonton: The Douglas Printing Co. Ltd., n.d.), p. 20.

As previously mentioned, the first record of action taken to form an organization of rural women occurred at the fourth annual convention of the United Farmer's of Alberta in 1912, when the following motion was passed.[3]

> WHEREAS the women in the rural homes of Alberta are sharing equally with the men the burden of the struggle for better conditions and equal rights AND WHEREAS we believe that under

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[1] Norman F. Priestly and Edward B. Swindlehurst, Furrows, Faith, and Fellowship (Edmonton: Co-op Press Ltd., 1967), p. 42.

[2] Ibid.

[3] Ibid.

> the law our women should enjoy equal privileges with the men THEREFORE BE IT RESOLVED that we believe that the wives and daughters of our farmers should organize locally and provincially along the lines of the U.F.A. for the improvement of rural conditions, morally, intellectually, and socially and we would urge all our members to assist in every way the development of such an organization.

Although little progress was made during that year, the constitution was amended in 1913 to admit women to the organization and a resolution was passed.[1]

> This convention is heartily in favour of the organization of and the assisting of ladies in each community to organize under the U.F.A., enjoying all the privileges of the association. And also that we instruct the Board of Directors to encourage this work in every way possible so that there will be a large number of lady delegates present at Lethbridge next year where they may organize a convention of their own.

A year later, at the United Farmers Association Convention, rural women discussed the formation of a provincial organization along the lines of the women's auxiliary to the Grain Growers' Association of Saskatoon which had organized the previous year. As previously mentioned, a sharp divergence of opinion was aroused on the question of an organization exclusively for farm women or one for rural women in general. The question was resolved by the withdrawal of those not eligible for membership under the U.F.A. The constitution was amended in accordance with the following resolution.[2]

> WHEREAS the annual conventions of the U.F.A. have endorsed equality of women for full franchise and WHEREAS the best interest and progress of the U.F.A. would be assured by consistent action THEREFORE BE IT RESOLVED that Section 14 of the constitution be amended so that our women folk be granted the full privileges of complete membership and equality with men in our unions on the family ticket basis.

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[1] *Ibid.*

[2] *Ibid.*, p. 42.

As well, the following amendment was passed to clarify the terms of membership.[1]

> In every case where a married farmer becomes a member his wife and daughter may be admitted as full members of the association in what shall be known as the "family ticket" at a fee of fifty percent of the full membership fee.

The support of men at the women's convention was provided by the attendance of a small committee from the U.F.A. to consult with women on organizational matters. At the convention, the U.F.A. constitution was adopted and provincial officers were provisionally elected. From the initial meeting local auxiliaries to the men's organization were formed and provisional officers for a province-wide association elected. When the organization was made legal, officers were elected and the groups carried on organizational work during 1915.

Previous to 1916 however, the women's branch was only an auxiliary to the U.F.A. It was during the convention of that year that the branch was given offical recognition by the U.F.A. and plans were made to organize as a provincial body known as the United Farm Women of Alberta. The following resolution was passed at that convention.[2]

> Resolved that the name Women's Auziliary be changed to the United Farm Women of Alberta, a name that explains its meaning to everyone.

As well, it was decided that a women's section in the constitution be inserted to read as follows:[3]

> 1. Women shall have the same standing in the association as men.

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[1] Ibid., p. 43.

[2] Ibid., p. 46.

[3] Ibid.

2. At the annual convention, the women delegates may meet in the general meeting or separately as they see fit.

The United Farm Women of Alberta have existed as a semi-autonomous organization since its formation. It has undergone two name changes; the first of which occurred in 1949 when the United Farmer's of Alberta and the Alberta Farmer's Union amalgamated to form the Farmers Union of Alberta. It then became known as the Farm Women's Union of Alberta. The second name change occurred in 1970 when there was again a consolidation and the organization as they are known today, Unifarm and the Women of Unifarm emerged.

Since its inception, membership in the Women of Unifarm has been and still is, restricted to three categories of individuals. Firstly, all women who are active ranchers or farmers and all wives of active farmers and ranchers who are members of Unifarm and eligible for membership. They are entitled to all membership services and privileges including the right to vote, hold an official position or be a delegate. Secondly, all retired farm and ranch women who have paid the unit fee are eligible for membership and are entitled to all member services. As well, they may hold office at the local level.

The structure of the Women of Unifarm and its relationship with Unifarm and other farm groups is diagrammatically represented in Figure 2.[1] The major units of the Women of Unifarm are the locals, the districts, the regions, the annual convention, the board of directors, and the Women of Unifarm board.

With regard to the formation of locals, any six or more farm women may form a local. The locals are organized into districts and each district

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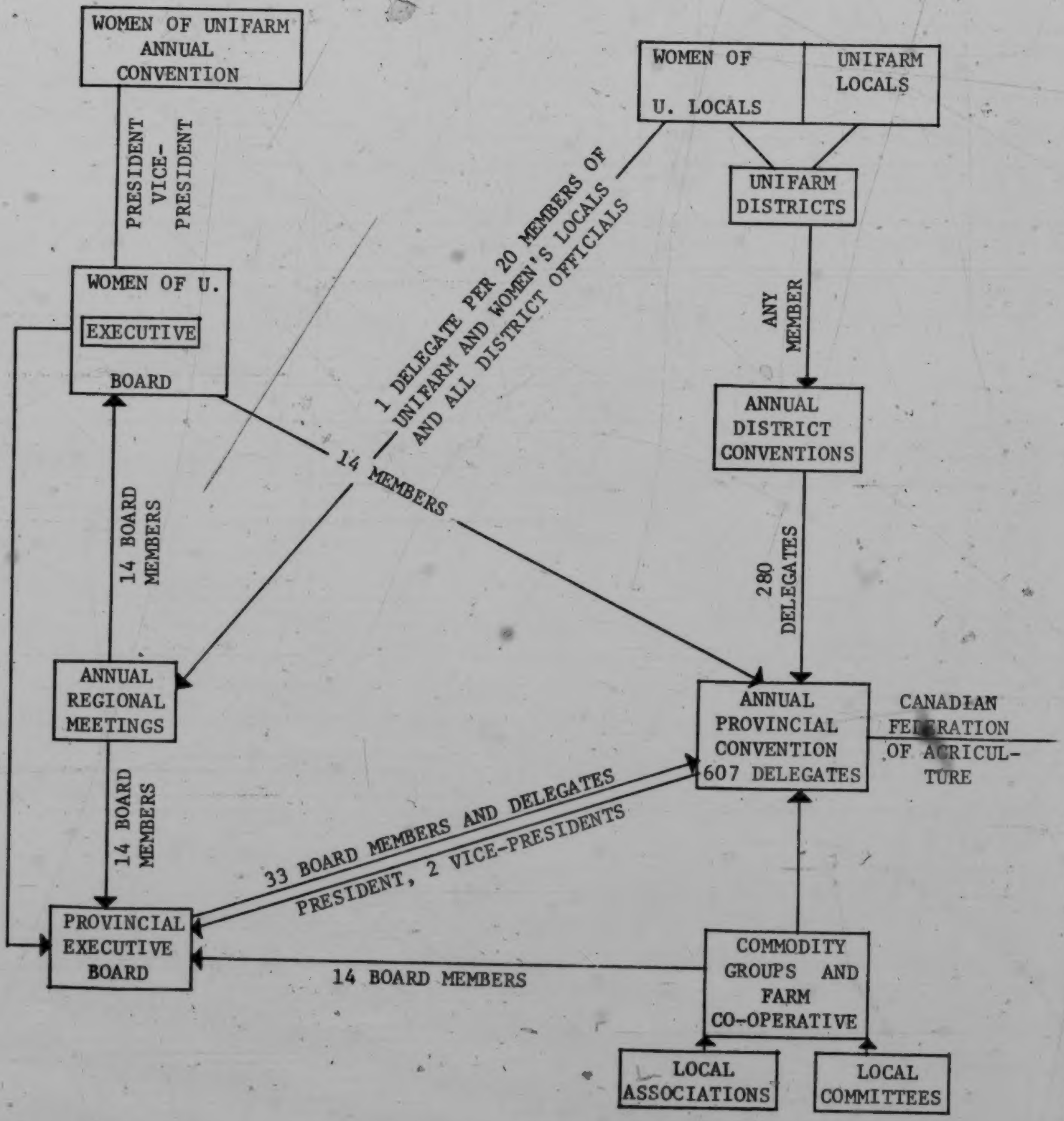
[1] Farm Trends, Vol. 5, No. 7, July, 1975, p. 12.

FIGURE 2 STRUCTURE OF THE WOMEN OF UNIFARM

1. DELEGATE PER 20 MEMBERS OF WOMEN OF UNIFARM LOCALS


WOMEN OF UNIFARM ANNUAL CONVENTION
PRESIDENT
VICE-PRESIDENT
WOMEN OF U.
EXECUTIVE
BOARD
14 BOARD MEMBERS
ANNUAL REGIONAL MEETINGS
14 BOARD MEMBERS
PROVINCIAL EXECUTIVE BOARD
WOMEN OF U. LOCALS
UNIFARM LOCALS
UNIFARM DISTRICTS
1 DELEGATE PER 20 MEMBERS OF UNIFARM AND WOMEN'S LOCALS AND ALL DISTRICT OFFICIALS
14 MEMBERS
ANY MEMBER
ANNUAL DISTRICT CONVENTIONS
280 DELEGATES
ANNUAL PROVINCIAL CONVENTION 607 DELEGATES
CANADIAN FEDERATION OF AGRICUL-TURE
33 BOARD MEMBERS AND DELEGATES
PRESIDENT, 2 VICE-PRESIDENTS
14 BOARD MEMBERS
COMMODITY GROUPS AND FARM CO-OPERATIVE
LOCAL ASSOCIATIONS
LOCAL COMMITTEES

has one person on the District Council. In each region, there is a Women's Director and an Alternate Director who are elected by the delegates at the regional convention. In the event that there is no regional convention, the Women's Director or Alternate Director are elected at the Unifarm Annual Convention by the delegates of that region.

The annual convention of the Women of Unifarm is held during the second week of November. Interestingly, any question or matter not inconsistent with the purposes of the Association may be discussed at this convention; however, the Women of Unifarm can not petition parliament or the Legislature on any matter not endorsed by the Unifarm Board. Representation at the annual convention is on the basis of one delegate for every twenty members or portion thereof of a local--every local in good standing is entitled to one delegate. As well, Women of Unifarm Board of Directors, Alternative Directors and Women's representatives on district councils have delegate standing at the annual convention. The Women of Unifarm convention has the power to elect a president and a vice-president by ballot and at the close of the annual convention, the power of the delegates are turned over to the Women of Unifarm Board.

The Women of Unifarm Board of Directors consists of one women's director from each region, the president, the vice-president, and executive member who is elected by the Board, from the Board. Of this group, only the president and vice-president serve in the Unifarm Board of Directors. The Women of Unifarm Board of Directors elects fourteen delegates to the Unifarm Annual Convention and deals specifically under the Executive with matters related to education, health and the social well-being of the community which it is noted, are not inconsistent with the policy of the Association. The term of office for directors is one year or until their successors are elected.

Summary

Thus, two rural women's organizations formed in Alberta within a few years of one another: the Alberta Women's Institutes in 1909 and the United Farm Women of Alberta in 1913. Although there was some contention regarding duplication of services, it appears that this point was resolved by each organization defining a specific clientele; the United Farm Women became an exclusively farm women's organization while the Women's Institute served the needs of rural women in the smaller towns, villages, and hamlets.

Both organizations arose as pressure groups which were part of two larger social movements-- the feminist movement and the farmer's movement. As these two organizations developed, they took on slightly different objectives and perspectives. These perspectives will be described in the following chapter.

CHAPTER V

EARLY NEEDS OF RURAL WOMEN AND THE ROLE OF ORGANIZATIONS IN MEETING THESE NEEDS

Introduction

It is difficult to accurately determine what motive or combination of motives caused a group of individuals to organize into action groups. In relying on historical accounts of organizations as evidence material, difficulties arise because the motives may not be clear to the acting individuals. As Heberle points out, "an individual may persuade himself that his motives (and the organization's motives) are what he declares them to be; he may rationalize or socialize his motives proclaiming them to be the expression of certain simple attitudes of a kind that are socially esteemed".[1] Another problem in relying on these sources is that seemingly accurate simplistic accounts of the past may have failed to recognize the complexity of the motives involved. It is therefore with trepidation that an attempt will be made to examine the early needs of rural women which were the motivating forces behind the formation of the rural women's organizations under study.

The time frame defining early needs is approximately 1895 to 1925. A time chart of events relevant to the development of the Alberta Women's Institutes and the Women of Unifarm is contained in Appendix D. An examination of the differences in the role of farm and nonfarm rural women and its consequent influence on the organizations will be made.

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[1] Rudolf Heberle, Social Movements (New York: Appleton Century Crofts, 1951), p. 95.

Early Needs

Perusal of historical documents indicates that the motivating force behind the formation of the Alberta Women's Institutes was slightly different than that which prompted the beginnings of the predecessor organization of the Women of Unifarm. Each organization developed in order to help rural women to fulfill a different component of the rural female role. The primary reason for the inception of the Alberta Women's Institutes was the need to educate women in the skills of home management so that they could adequately perform the family role. This organization saw the need for rural women to become knowledgeable in the areas of sanitation, hygiene, food preparation, child rearing, and the preservation of food. The primary motivating force behind the formation of the predecessor of the Women of Unifarm was the loneliness of farm women and their consequent need for social interaction. Farm women had a desire to organize in order to fulfill their personal role.

Numerous descriptions of the settlement period indicate that one of the most salient needs of rural women was to learn skills in home management. Because of the pressures of the harsh physical environment these women had to learn new skills in order to fulfill the family role. Fulfillment of this role involved performing tasks such as the preservation of food and home health care which were a vital part of their physiological existence. For farm women in particular, their role demanded management of the home as well as working outdoors with their husbands. The numerous demands of their role made it difficult for them to allocate adequate time and resources to both aspects of their role. Many of the women were unaccustomed to the harsh physical environment. The hardships of rural women who were unprepared for their new life on the frontier and their struggle to fulfill the family role is described by Strange.[1] In her accounts of farm life she recalls "the first day on the farm, and the almost overwhelming realization it brought me of my total lack of knowledge of the kind of life that lay ahead of me". McClung[2] describes the following situation.

> The house was built by the young English brothers who lived in Canada a few years, and then went home to England and married two sisters from their own village. The two young women were typical... Their disillusionment began soon after their arrival. The "horse ranch" turned out to a livery stable which was not paying great dividends. ...It was a shock when they found that there were no servants and but little money for household needs and that the two men were not concerned with their complaints. However, the two little brides struggled on bravely with wood fires and hard water and tried to learn Canadian ways, assisted by the neightbours who knew that their lot was not going to be an easy one.

With the limitations in technology that frontier women were faced with, fulfillment of the physiological needs of the family occupied much of a woman's life. The following comment by a prairie woman expresses her frustration in meeting the demands of her role.[3]

> I haven't a single good word for the prairie... It was a life of slavery. Just imagine it! In shearing time I had to cook for fifteen men, and they needed five meals a day, and I couldn't get a woman to help me for love or money. I was too busy to go and see my neighbours-- the nearest lived four miles off--and I just got into the way of thinking of nothing but how to get through the day's work.

These numerous tasks not only caused psychological strain as expressed above, but also affected the physical health of women.[1]

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[1] Kathleen Strange, With the West in Her Eyes: the Story of a Modern Pioneer (New York: Dodge Publishing Co., 1937), p. 29.

[2] Nellie McClung, The Stream Runs Fast (Toronto: Thomas Allen Limited, 1945), p. 86.

[3] The Corrective Collective, Never Done, Three Centuries of Women's Work in Canada (Toronto: The Canadian Women's Press Club, 1974), p. 48.

> On the farms before electricity and labour-saving devices lightened their loads, women's work obsessed them. Their hours were endless, their duties imperative. Many broke under the strain and died, and their places were filled without undue delay. Some man's sister or sister-in-law came from Ontario to take the dead woman's place. Country cemeteries bear grim witness of the high mortality rate in young women.

Women suffered from the lack of technological innovations and the need for household help to the extent that their health was jeopardized. Further support for this is found in the Grain Grower's Guide.[2]

> The woman who has lived all her life on the farm often finds herself broken down at thirty-five and an old woman at forty, and she often looks the part. This condition is not always the result of very hard physical labour, but comes from neglect of healthful conditions as well.

However, physical labour was perhaps not the only reason for neglect of health as this quote implies.

The frontier philosophy contained elements of esteeming physical endurance so that a certain amount of status was associated with the ability to withstand the harsh environment and restraints of sickness and childbirth. The existence of this view and a gradual move away from it is indicated in Nellie McClung's comment on frontier life.[3]

> Someday, before long, there will be electric light in all of these houses and new machines to lift the burden of drudgery. Co-operative movements are coming too, but to bring all this about the people must develop a new mentality. The people of mother's generation were great people in their own way. They took great pride in their endurance. You remember the old man in our neighbourhood who took great

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[1] Nellie McClung, The Stream Runs Fast (Toronto: Thomas Allen Limited, 1945), p. 47.

[2] Grain Grower's Guide, January 5, 1910, p. 25.

[3] Nellie McClung, The Stream Runs Fast (Toronto: Thomas Allen Limited, 1945), p. 210.

> pride in the fact that he never owned a pair of mittens in his life, and I knew a woman at Manitou, who had the distinction of having never laid in bed for more than twenty-four hours after her children were born. But these feats of endurance sound foolish now, for the angle of life is changing.

Evidence also exists to support the view that the need for social interaction was a salient need for rural women during the settlement of the province. This was particularly so for farm women, as is pointed out by Carter.[1]

> The monotony of farm life, with its consequent restricted opportunities for recreation and development of social services was the dispair of many a keen-minded farm woman.

Autobiographical accounts of life during the early period also suggest that loneliness was a major problem of rural women. In the following case comfort was sought in books received from missionaries of the church.[2]

> But for the church had a care for the outposts and sent us missionaries to instruct us, and books-- books that warmed our hearts, that brought us pictures of far places, that pushed back the walls of loneliness, that opened golden doors, and created for us a sense of fellowship with the wide world, of which we had seen so little.

Loneliness and the need for interaction can also be inferred from the important role played by social activities. Not frequently, the quality of social life in the country neighbourhood was a topic under discussion in a farmer's newspaper, the Grain Grower's Guide. A great deal of concern was given to developing a healthy mental attitude among rural women since they were thought to be more susceptible to loneliness than men.[3]

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[1] Eva Carter, Thirty Years of Progress: History of the United Farm Women of Alberta (Edmonton: United Farmers of Alberta), p. 17.

[2] Nellie McClung, The Stream Runs Fast (Toronto: Thomas Allan Limited, 1945), p. 71.

[3] Grain Grower's Guide, February 22, 1911, p. 36.

> Farm life may be interesting or monotonous and dreary, according to the mental attitude of those engaged in it... There are lonely hearts everywhere. It is a pretty safe rule to go on: everybody's lonesome. Women are special prey to loneliness on account of their highly nervous nature. There may be women in your neighbourhood very very lonely; would you save them? You may if you will. They need one thing, companionship.

Women probably did suffer greater loneliness than men, as this quote states. The most probable explanation is not however, their highly nervous nature but that women had fewer contacts with their peers then did men who were able to find companionship in fellow farm workers.

The need for social interaction and the need for skills in home management were then two of the most salient needs of rural women during the settlement of the province. In the case of the Women's Institutes, an attempt was made to help women to fulfill the family role by educating them in the skills of home management. The farm women's organizations arose to help women fulfill the adult personal role by combatting the loneliness and isolation of the farm situation.

The Effect of Farm and Nonfarm Rural Women's Role on The Organizations Under Study

There appears to be two oppossing positions regarding sex-role differentiation in the Canadian farm family. Several Canadian sociological studies suggest paternal dominance in the family[1] while others suggest a social and economic partnership between the sexes.[2] Sharpe[3] maintains that under the conditions of the frontier there was little sex role differentiation in the organization and production of homestead and family farm units. The role of farm women as examined in this chapter, supports Sharp's position. Review of literature describing the settlement period indicates that the farm woman's role in the family was slightly different than that of the nonfarm rural woman. Farm women played a more direct role in their contribution to the family enterprise. The nonfarm rural woman's role was defined by tasks within the home whereas the farm woman's role involved work on the farm outside the home. Farm women worked in the fields with men and shared in a greater economic and social partnership with men than did nonfarm women. They were actively involved in physical labour on the farm and their work was recognized for its part in support of the family.

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[1] Fredrick Elkin. The Family in Canada (Ottawa: The Vanier Institute of the Family, 1971): Craig McKee "The Family in Rural Canada" The Family in the Evolution of Agriculture (Ottawa: The Vanier Institute of the Family, 1968).

[2] Sydney Sharp. "Sex Roles and the Canadian Frontier." A paper for the Sumposium of Frontier Society and the Expansion of Capitalism in Canada.

[3] Ibid.

That farm women actively participated on an equal basis with men in the movement to the homestead and that they maintained this relationship in building the homestead is discussed by several writers. In Healy's discussion of the trek to the Red River Settlement he describes how "the women and children like the men were required to walk the entire distance to the Pembina River. When the river voyage began, the men paddled by day while the women armed with guns, knives and stones protected the encampment by night".[1] A similar though less extreme case is described by McClung.[2]

> When the Mooney family made the journey from Winnipeg to the Souris River in 1880, the journey took two weeks, and my mother

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[1] William J. Healy, Women of the Red River (Winnipeg: Women's Canadian Club, 1923), p. 174.

[2] Nellie McClung, The Stream Runs Fast (Toronto: Thomas Allen Limited, 1945), p. 198.

> walked all the way. It was a rough road, with pitch holes and rivers to cross, but her heart was light and strong. She was looking ahead to the great new land for her sons. There they could all farm together and help each other on the rich prairie, free from stones, from weeds, and from insects. Surely no effort was too great to achieve such a family triumph.
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> Mother walked to lighten the load, and besides, it was best for her to be where she could keep her eye on the caravan which consisted of two ox-wagons, one pony cart in formation, and one cow, two small children, one small dog, on the loose.

The continuation of this relationship on the homestead is evident in discussions of early farm women. The active participation of women of the Red River Settlement, working in the harvest fields alongside men, is described by Healy. In Women of the Red River he notes the scars on the backs of women's hands where they had been cut with sickles. A more detailed description of the activities of farm women is provided by Edward West,[1] a homesteader in the prairies.

> One would meet them trudging along over the prairie, hunting along the bluffs for stray cattle, or see them helping their husbands to dig out stones, or mounted on a plough or a disc driving a team of bulls, or hear tales of how they had helped their husbands to dig wells or build the little shack. In some cases they would hold down the homestead with two or three children while the husband was earning money (getting "grub stake", as it is called) or even go out themselves to do the same as cooks while their husbands performed the homestead-- including household duties.

As demonstrated, participation in work (in the home and outside) to build up the homestead was a significant part of the farm woman's role. While farm women experienced little sex-role differentiation in their work on the homestead, nonfarm rural women's work was more differentiated from men's work. For the women in small towns and hamlets, their conception of the ideal woman centered around the skills of the housewife. The importance of homemaking skills appears to loom much larger for these women than for farm women. This is apparent in Gertrude Balmer Watt's[1] description of the ideal woman.

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[1] Edward West, Homesteading, Two Prairie Seasons (London: T. Fisher Unwin Ltd., 1918), p. 201.

> I speak of my grandmother as my ideal woman... rich and poor alike looked upon her as a creature more than human... My grandfather found in her the most loving and devoted of companions and the sick and sorrowful came to her as naturally as a needle to a magnet. She was wonderfully skilled in all of housewifery arts... and some of my dearest memories cluster round great cooking and baking for Christmas cheer, that she superintended and assisted in with all the enthusiams of the skilled housemother.

An examination of the life and ideas of Emily Murphy, first National President of the Women's Institutes indicates that she believed "that a profession of her own, or some vitally personal creative task was essential to the well-being of many women-- married or no".[2] Upon further examination however, her view is considerably more moderate.[3]

> Marriage and motherhood need not be a hinderance but rather an inspiration to industrial or professional work-- this, presuming that the woman has the physical ability. Women who learn to manage a business, observing its hours, routine, necessity for promptness, restraint, efficiency and economy, are bound to bring these qualifications to the better management of their homes.

Murphy's justification for women working is based on the importance of women adequately fulfilling the family role. The central role of the adult female is that of mother and homemaker; only after this obligation is fulfilled should a woman pursue professional work "presuming that she has the physical capacity". Professional occupations of women are justified on the grounds that they improve women's primary roles; mother and homemaker.

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[1] Gertrude Balmer Watt, A Woman in the West (Edmonton: News Publishing Co., 1907), p. 20.

[2] Byrne Hope Sanders, Emily Murphy, Crusader (Toronto: MacMillan Co., 1945), p. 278.

[3] Ibid.

Her esteem of motherhood is apparent in the following comment.[1]

> Although barely twenty years of age when I became a mother, I can see in looking back across the years, that the finest joys of life came with my children: so close they are to one's heart these younglings and so dear. Looking back I can also see that the so-called 'hardships' of rearing children are largely imaginative. For this reason I find it difficult to sympathize with those persons who are ever want to dilate upon the 'fears' and 'sacrifices' of motherhood.

As well, Murphy displays a propensity to make "supercreature" demands on women. Her unrealistic conception of the adult female role is perhaps understandable when one examines the life style she experienced. Although throughout her marriage she found that her own interests did not interfer with her home life, the mechanics of homelife were no doubt facilitated by the maids she was able to keep. From her upper middle-class standpoint it was therefore quite easy for Murphy to maintain her committment to the family role and to demand that women fulfill this role before launding out to fulfill their personal role. Other women prominent in the Women's Institutes shared Murphy's view. Lady Aberdeen for example, who was also instrumental in the inception of the Women's Institutes definds the work of women's organization on similar grounds Murphy uses to defend working women.[2]

> In attempting this work we are most anxious to have it remembered that we do not desire to overlook the fact that women's first duty and mission is to her home.

In a similar vein, Marion Beymon Thomas responds to anti-suffragists in the Grain Grower's Gruide. The priorities of the adult female role are explicit in her description of women's desired position.[1]

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[1] Ibid., p. 278

[2] Montreal Daily Herald, December 1, 1893, n.p.

> The new spirit of national motherhood consists of mothers whose love for their own children teaches them love for all children; mothers who will not boast of their weakness but seek for strength to fight for their own and their neighbours children; mothers who are concerned with raising the moral and intellectual standard of the community in which they live.

These were the sentiments of the majority of women involved in the organization of the Women's Institutes. The nonfarm rural woman's role was defined by work within the home and was less diverse than the farm woman's role which involved tasks outside the home. The difference between these roles affected the character of the organizations which arose in response to the needs of women in fulfilling these roles. The farm women's organization which developed was slightly more aggressive than the organization of rural nonfarm women.

Perspectives of the Early Organization

The Farm Women's Organization

As previously demonstrated, loneliness on the farm and lack of social intercourse were the primary motivating factors behind the organization of farm women. As discussed in Irene Parlby's comment on the Alix Women's Country Club, farm women met initially for social activities.[2]

> I was chosen secretary... Our programs in the little club were not very exciting. They dealt at first with purely womanly things, friendly gatherings over our cup of tea, and we laid the beginnings of some warm and wonderful friendships which have lasted through the years... It gave the farm women a meeting place when they came to town on Saturdays to shop-- a place where they could chat over a cup of tea instead of having to wait in the stores or out in the street until their men folk were ready to come home.

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[1] Grain Grower's Guide, October 1, 1913, p. 10.

[2] Barbara Villy Cormack, Perennials and Politics (Alberta: Professional Print, 1968), p. 54.

Meeting together in a social capacity soon led to a wider scope of concerns. The actual urgency arising out of conditions of life in rural Alberta prompted rural women to accept responsibilities beyond the entertainment of lonely farm women. The organization became not only a means of social intercourse and education, but also committed itself to community improvement. They recognized aspects of rural life which needed strengthening and which had been neglected by existing organizations. Two areas in which the farm women's organization were prominent were in health care and rural education.

In the area of health, farm women were strong agitators for municipal hospitals. They secured medical inspection of schools and concerned themselves with the need for municipal doctors, home nursing, first aid, child welfare and delinquent and mentally defective children.

The aggressive nature of the organization was expressed in their work in improving rural education. They advocated reforms such as making the school a community center, obtaining facilities for a resident teacher, introduction of hot-lunches in schools, organization of supervised play, school fair and field days, and changing of the curriculum to meet the needs of rural children. In many places throughout Alberta, these reforms were instituted. The farm women's organization was also instrumental in the nonformal education of young people. They promoted the formation of the junior branch of the United Farmers organization.

The major conviction underlying these activities was the thought that "rural life rightly developed is the ideal life".[1] It was believed that the environment of the rural home would lead to the "highest human development and enjoyment, providing that the advantages of civilization can also be enjoyed".[1] Some of the ideas which prevailed in the organization were that there must be time for leisure, and an opportunity for education; that the domestic conveniences enjoyed in the city must be brought to the farm: and that proper care of health and medical attention must be found for rural communities. These were the issues which in the main, occupies the attention of the United Farm Women.

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[1] William Irvine, Farmers in Politics (Toronto: McClelland and Stewart, 1920), p. 129.

The economic reforms which the farm women's organization affected were indirect results of their work in education, health, and social life. Farm women indirectly influenced economic change while farm men directly attacked economic problems. Basically, there remained two distinct spheres of interest between women and men.[2]

> While the U.F.A. recognize the economic necessity underlying the movement as a whole, they are more directly interested in good homes, efficient schools, a healthy public spirit, wholesome recreation and amusement and the education of young people... The United Farmers fight for markets and finance, the United Farm Women for health, education and morals.

However, the condescending explanations which have been used to account for women's indirect involvement in economic concerns insultingly attributes a certain lack of understanding to women. Irvine for example, underestimates the intelligence of women when he states that:[3]

> Women have been in the past prone to attribute any scarcity or hardship met with family life to the improvidence of the husband, rather than to the economic system to which it was due.

The women's organization did in general emphasize what Irvine calls the spiritual side of life however, his explanation is rather inadequate. Because the farmers movement sprang directly from economic conditions their concerns focused on the price of wheat and other economic issues. Because the women's organization was inspired by somewhat different motives, their concerns were of a different nature.

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[1] Ibid.

[2] Ibid., p. 131.

[3] Ibid., p. 118.

Within the sphere of their interests, the farm women's organization became an influential group. With the extension of franchise to women combined with the organization of women, farm women became a politically active group capable of influencing legislation.

Although the farm women's organization formed in the same year that provincial franchise was extended (1916) farm women played an important role in the suffrage movement. Women such as Irene Parlby and Violet McNaughton worked together with feminists such as Cora Hind, Nellie McClung, and Lillan Beymon Thomas to demand the vote. Not only farm women's organizations allied themselves with the suffrage movement but the support of the men's farm organizations was recruited. Due to their role as equal partners in pioneering conditions farm women were in a more advantageous position than their city sisters in their cause for suffrage. Moreover, the presence of foreign immigrants who quickly qualified for the vote pointed to what some agrarian reformers saw as an obvious injustice.[1]

> What an outrage to deny the highest-minded most cultivated native born lady of Canada, what is cheerfully granted to the lowest browed, most imbruted foreign hobo that chooses to visit our shores.

Not only in Alberta but in all three of the prairie provinces women received support from the farmers associations. The issue of suffrage was given extensive coverage in farm newspapers. Editors such as John W. Dafoe of the

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[1] Grain Growers Guide, September 22, 1906, p. 6.

Manitoba Free Press and George Chipman of the Grain Growers' Guide gave considerable endorsement to political equality. From its start in 1908, the Grain Grower's Guide had a women's page where items on suffrage frequently appeared. The movement was discussed in feature editorials and numerous letters to the editor were published on the subject. In June 1912, Francis Beymon Thomas was placed in charge of the woman's page which became a forum for the dissemination of suffrage news and ideas. In an attempt to prove that public opinion endorsed women's enfranchisement, the Grain Grower's Guide held referenda on the question in 1912 and 1913, both of which were overwhelmingly in favour of women's suffrage.

The women of Alberta with the support of farm women and the journalistic support of farm newspapers were the first to achieve suffrage in Canada. The relationship between women and men on the farm played a major role in enhancing the achievement of suffrage and in shaping the aggressive, somewhat radical character of the farm women's organizations. The following remarks by John Blue summarize the situation.[1]

> It is a remarkable fact that woman suffrage was never opposed by any representative body of men in the entire province. Women's rights have been enthusiastically supported by the United Farmers of Alberta. The attitude of the organized farmers gives the clue to the attitude of the men of the province. Farm women have had a large share in developing Alberta... It was universally recognized that the homesteader's wife had as great a share in developing the raw prairie homestead into a comfortable and prosperous home as her husband, and that it was an injustice that this product of their point labour became his sole property.

The Alberta Women's Institutes

The Alberta Women's Institutes arose in response to the needs of nonfarm rural women whose primary roles were that of mother and homemaker. The women involved in the formation of the organization perceived of the adult female role in similar terms. The conservative character of both of these groups of women resulted in the development of an organization which was also very conservative.

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[1] John Blue, Alberta, Past and Present, Vol. 1 (Chicago: Pioneer Historical Publishing Co., 1924), p. 420.

Adelaide Hoodless's major objective was to provide women with skills to fulfill the adult family role and in so doing to raise the standard of the community.[1]

> Domestic science is the application of scientific principles to the management of the home. It teaches the value of pure air, proper food, systematic management, economy, care of children, domestic and civil sanitation and the prevention of disease. It calls for higher ideals of home life and more respect for domestic occupations. In short, it is a direct education for women as homemakers.

The prevailing thought was that the education of women and improvement of the home would benefit society but that society could not improve if the home situation did not change. This is expressed in Adelaide Hoodless's comment that "a nation cannot arise above the level of its homes".

The carry over of this thinking into the Alberta Women's Institute is apparent in the statement of their early objectives. "The object of the Women's Institute of Alberta is the betterment of homes and the consequent promotion of health, comfort, happiness and efficiency in the community".[2]

Numerous educational programs in Alberta were undertaken to fulfill this objective. Qualified personnel were employed to teach women the skills of homemaking. In 1909, domenstration trains went through the province giving lectures and demonstrations in cooking, sewing, laundry work, and homenursing. Ms. Roberta McAdam, a nurse and three directors of household science in the provincial schools of agriculture, Mrs.'s Carlye, Goldie and Hayward were involved. The home education orientation of the organization was reinforced by active participation of qualified individuals such as these women and others such as Ms. G.G. Stiven, a graduate of Household science from Guelph agricultural college who was appointed superintendent of Women's Institute work in 1912.

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[1] Ruth Howes, "Adelaide Hunter Hoodless, 1867-1910", The Clear Spirit Editied by Mary Quayle Innis (Toronto: University of Toronto Press, 1973), p. 106.

[2] Ibid., p. 112.

Another way in which the Women's Institute worked to fulfill their objective was in the formation of clubs for girls between the ages of ten to eighteen. These clubs were started to teach the skills of canning, breakmaking, sewing and manual training. The specific objective of these clubs is consistent with the broad objectives of the organization.[1]

1. To interest girls in home activities.
2. To assist them in filling home pantries, thereby giving a greater variety for family diet and reducing the cost of living.
3. To give girls between the ages of 10 and 18 an opportunity to earn money at home, making them more self-reliant and satisfied with home life.
4. To increase an interest in the study of home problems and gain the interest of adult women who will work and study for the one greatest aim, the improvement of rural home conditions.

Thus, the Women's Institute was the first major source of education for rural women. The importance of the organization is summarized by Howe's statement that "this movement for women was in reality the beginnings of a great educational movement and gave Canada a blueprint for education".[1]

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[1] Handbook for Women's Institutes. Province of Alberta (Edmonton: Duncan Marshall, Minister of Agriculture, 1915), p. 7.

The conservative character of the organization is apparent. The women who were influential in the development of the organization were non-farm women who perceived of the adult female role primarily in terms of the family. Their committment to the family role determined the home-oriented perspective of the organization. In the main, the family role was the major area of concern and the Women's Institute made their greatest contribution in being the first to provide education for rural women.

Summary

The early needs of rural women in Alberta and the role of the Alberta Women's Institutes and the United Farm Women of Alberta in meeting these needs has been discussed. The more specific points which the chapter attempts to demonstrate are reviewed below.

It was proposed that the primary motivating force behind the inception of the Alberta Women's Institutes was the need to educate rural women in homemangement skills so that they could meet the duties and obligations of the family role. The major reason behind the beginnings of the organization of farm women was the need to provide social interaction in order to fulfill the personal role. That loneliness and homemaking skills were salient needs of rural women at the time of the inception of the organizations was supported by references to literature describing the family during the settlement period.

These somewhat different motivating forces behind the creation of the organizations played a role in determining the different perspectives of the organizations. The major factor determining the nature of the organizations was the role of women involved in them. The role of farm women and nonfarm rural women was compared and the effect of these roles on the perspectives of the organizations was discussed. It was inferred from relevant literature that there was less sex-role differentiation in the farm woman's role than in the nonfarm woman's role and that this influenced the character of the United Farm Women of Alberta and the Alberta Women's Institutes. The United Farm Women of Alberta were somewhat more aggressive in nature than the Alberta Women's Institutes.

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[1] Ruth Howes, "Adelaide Hunter Hoodless, 1957-1910" The Clear Spirit Edited by Mary Quayle Innis (Toronto: University of Toronto Press, 1973) p.106

CHAPTER VI

THE EDUCATIONAL NEEDS OF RURAL WOMEN IN WETASKIWIN COUNTY AND THE ROLE OF THE A.W.I. AND W. OF U. IN MEETING THESE NEEDS

Introduction

The assessment of the current nonformal educational needs of rural women is based on a field study conducted in Wetaskiwin County from May 24th, 1976 to June 18th, 1976. Twelve questionnaires were pretested in the first two days of the study and on May 26th, two hundred questionnaires were mailed out. The first returns were received on May 28th. A total of eighty-six questionnaires were returned; of these, one was returned unanswered by a bachelor and another was returned unanswered due to a change in address. Eighty-four questionnaires were utilized in the analysis. The total rate of response, 42 percent was somewhat higher than the anticipated 30 percent rate of response.

There are several factors which may have lowered the rate of return of the questionnaire. Firstly, the length of the questionnaire may have discouraged respondents. The questionnaire was mailed out on 8½" x 14" paper and was seven pages long. Women in the pretest reported that it took approximately twenty minutes to complete. It was demanding in time and required interest and committment to the topic. Secondly, the form of the questionnaire may have discouraged some individuals from completing it. Minimal space was set aside for coding and the close spacing of the questions may have made the questionnaire appear complicated to members of the sample. Thirdly, the questionnaire was mailed out in May and June, a busy time for farm women involved in seeding.

There are several reasons why the rate of response was higher then expected. The most probable factor was that the degree of interest and awareness of rural women in the topic was underestimated. Also, the rate of response was likely enhanced by the support of Bernice Olsen in providing a cover letter introducing the questionnaire to respondents. As District Home Economist she was well known in the county and her personal approach probably encouraged women to return the questionnaire.

Description of the Sample

Characteristics of Individuals in the Sample

A diversity in general background characteristics of respondents was found in the study. Women in the sample ranged in age from under twenty to over sixty. The average age was in the category of 44 to 50 years. A breakdown in the age categories is contained in Appendix E, Table 1. As indicated in Appendix E, Table 2, the majority of the respondents were married, 5 persons were widowed and none were single or divorced. Although single women were not intentionally excluded from the sample, the lack of them was anticipated as most single women would be expected to be found in centres such as the City of Wetaskiwin where there is employment. The low rate of divorced rural women suggests that rural persons are more reluctant than urban persons to seek divorce. However, there is some doubt that this is the case as migration of divorced farm women to the cities was not controlled.

Family size ranged from no children to more than five children. The average size of families in the sample was three children. The average educational level of women was in the category of grades 11-12. The educational attainment of husbands was treated in the same manner and their average level of education of grades 9-10 was slightly lower than that of the women (Appendix E, Tables 4 and 9).

Forty-four percent of the women in the sample had taken some type of extension course or other short course while the remainder had not. Similarly for husbands, slightly more had not participated in an extension course than those that had (Appendix E, Tables 5 and 10). Of the women who had taken some type of short course, the majority of them had taken either a homemaking course or a job training course. The popularity of each course was approximately equal. Twenty-nine percent had taken some kind of homemaking course involving sewing, nutrition, or cooking and 25 percent had taken some type of job training course such as nursing business college (Appendix E, Table 6).

Interest in a job training course and in a homemaking course may seem contradictory as one is focused outside the home and indicates a concern for the personal role while the other is centered in the home and implies a concern for the family role. However, a possible explanation for this apparent contradiction is that rural women may desire to take a job training course in order to work outside the home and because this creates added demands to their role they may desire to become more efficient in fulfilling their homemaker role. It is even possible that a woman employed outside the home would feel guilty in neglecting the family role and therefore take a homemaking course to appease her guilt.

Several other types of courses such as home nursing, leadership training, agricultural short courses, academic courses, first aid, Bible courses, etc., had been taken by women but there was not a strong interest in one particular course. None of these courses had been taken by more than 8 percent of respondents who had taken a short course. However, the number of different types of courses that have been taken by respondents indicates a wide diversity in interests of rural women.

The majority of women in this study do not do paid work outside the home. Of the 36 percent who do paid work outside the home, they are employed in a variety of areas such as farming, some type of self-employment, professional or clerical work, writing, sewing, some type of trade, babysitting or waitressing (Appendix E, Table 8). No one particular type of work attracted a large percentage of those employed. Perhaps those who were employed outside the home did whatever paid jobs were available.

The sample consisted of mainly farm women. Eighty-seven percent of the respondents live on and own a farm, 5 percent live on a farm but do not own it and 2 percent own a farm but do not live on it. Only 6 percent of the respondents do not live on a farm and 1 percent did not answer the question, (Appendix E, Table 12).

Seventy-nine percent of the respondent's husbands were involved in farming as a major occupation. Husbands who were not involved in farming as a primary occupation were in either labour, some type of self-employment, or were retired (Appendix E, Table 11). Of the respondents whose husbands were involved in farming, the majority were in mixed farming. The other types of farm operations which were managed by respondents were: grain, grain and hay, dairy, cow-calf, and feedlots (Appendix E, Table 13). Gross farm sales was broken down into nine categories in the questionnaire. The mean gross farm sales income category was $7,500-$9,999 and gross farm sales ranged from under $3,750 to over $50,000 (Appendix E, Table 14).

To briefly summarize, the sample consisted of mainly married middle-aged farm women with three children. The majority of these women do not do paid work outside the home. They have slightly more schooling than their husbands and about half of them have taken an extension or some other type of short course.

The profile just described is based on the sample from this study of women in Wetaskiwin County. The Alberta Bureau of Statistics[1] provides descriptive information of the female population 15 years and older in Wetaskiwin County. This consists of 2,630 women. The sample of respondents in the field study of the thesis would be expected to be slightly different than the population described by the Alberta Bureau of Statistics because the Alberta Bureau of Statistics figures includes young, single females. The following information describes all females 15 years and older in Wetaskiwin County: the average age is 38 years; the average level of education is grade 9-10; of those who are married, the average educational level of husbands is grade 9-10; and of those who are married, the average family consists of four family members including the husband and wife. In comparison then, respondents in the field study are somewhat older, have more children, have a slightly higher level of education, and are less frequently employed outside the home than the population of women in Wetaskiwin County, 15 years and older. It is expected that women with larger families would be less likely to participate in the labour force than those with smaller families since the demands of the family role are greater. On the other hand, older women with higher education would be more likely to work outside their homes since with older children they have fewer obligations to the home and with higher education they are more likely to have skills marketable outside the home. The lower rate of involvement in the labour force by the sample may be explained by the large proportion of farm women. It is possible that farm women may not be as likely as nonfarm women to do paid work outside the home since they have the opportunity to be employed on their own farms.

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[1] Alberta Bureau of Statistics, Economics Characteristics File (1971 Census) p. 171; Alberta Bureau of Statistics, All Families by Number of Persons, for Census Subdivisions, Urban and Rural (1971) p. 0675; Statistics Canada, Population Specified by Age Groups and Sex (February 1973) Catalogue 92-772 (SP-2); Statistics Canada, Agriculture Alberta (May 1973) Catalogue 96-710 Vol. IV) - Part 3, Bulletin 4.3-3).

The Identification of Needs

As explained in Chapter Two, this study focuses on the non-formal education needs of rural women in fulfilling their adult female role. This role consists of the following role components: the family role, the personal role, the personal-family role, the farm woman's role, and the community role. The needs hierarchy was established by the use of a score to measure need satisfaction. This score was obtained by subtracting "the desired" situation from "the actual" situation and multiplying it by the degree of importance of the task. The details of how this score was derived have been explained in Chapter Three. The higher the score, the greater the need while the lower the score, the greater the need satisfaction. Tasks were then listed in order of importance, starting with those of highest score of greatest need. A listing of these tasks in this order is contained in Table 1. The role category of each task and the score for each is contained in the table. The top twenty tasks were defined as those in which needs are greatest. Within these twenty tasks, the role component which has the highest number of tasks is the component in which needs are greatest. Ranking of the tasks in this manner reveals that within the top twenty tasks, 35 percent are those of the personal-family role, 35 percent are those of the family role, 10 percent are those of the personal role, 10 percent are of the community role and 10 percent are of the farm role (Table 1). This indicates that the most salient needs of rural women in

TABLE 1 THE CURRENT EDUCATIONAL NEEDS OF RURAL WOMEN IN WETASKIWIN COUNTY

Task	Role Component	Mean
Understands her legal position in wills, estates, marriage, etc.	Personal-family	5.7
Is able to understand income tax, land tax, surface rights and other financial dealings of the farm	Farm tasks	4.6
Is able to understand income tax, banking and other financial dealings of the family	Personal-family	4.4
Disciplines the children	Family	4.3
Is able to stand up for the things she believes in	Personal	4.3
Knows where to get reliable information about buying things	Personal-family	4.2
Participates in activities for children	Family	4.1
Plans and provides nutritious meals	Family	4.0
Reads widely	Personal	4.0
Gives good advice to children	Family	4.0
Teaches children to think for themselves about money	Personal-family	4.0
Is involved in decisions to invest money to raise the income of the family	Personal-family	3.9
Builds a good marriage	Personal-family	3.7
Compares prices and quality in buying things	Personal-family	3.7
Is involved in decision-making on the farm	Farm tasks	3.7
Discusses problems with spouse	Family	3.4
Get family members to help with household tasks	Family	3.4
Is able to talk in meetings	Community	3.5

(continued...)

TABLE 1 (Continued)

Task	Role Component	Mean
Keeps up with current events and national issues	Community	3.5
Has a good relationship with one's spouse	Family	3.4
Has worked out a life style all family members like	Family	3.4
Has a loving relationship with children and grandchildren	Family	3.3
Helps children to become independent	Family	3.3
Has a good relationship with in-laws	Family	3.3
Makes a good sex adjustment in marriage	Personal	3.2
Helps children with homework	Family	3.2
Encourages children to participate in activities, hobbies, etc.	Family	3.1
Sews and mends clothes	Family	3.1
Keeps the farm records	Farm tasks	3.1
Plans one's time in order to attend club meetings	Community	3.1
It well satisfied with her choice of vocation	Personal	3.0
Enjoys discussion civic affairs and politics	Community	3.0
Gets satisfaction out of leisure activity	Personal	2.9
Acquires some skill in a leisure activity	Personal	2.9
Uses the car to run errands for the farm, eg., pick up machinery parts	Farm tasks	2.8
Has a skill to get a job outside the home	Personal	2.8
Organizes and schedules time for leisure activities	Personal	2.8

(continued...)

TABLE 1 (Continued)

Tasks	Role Component	Mean
Has more than one leisure activity excluding TV and radio	Personal	2.7
Has people outside the family she can count on	Personal	2.7
Preserves food, eg., canning and freezing	Farm tasks	2.7
Makes new friends	Personal	2.7
Develops a view of life based on experiences as an adult	Personal	2.7
Is active in civic and political organizations	Community	2.6
Helps other people when they need you	Personal	2.6
Is an officer or committee member of an organization	Community	2.5
Is able to conduct a meeting	Community	2.4
Helps repair buildings indoors and outside, eg., painting	Farm	3.4
Keeps house and yard repaired	Family	3.4
Is confident or bold enough to get a job outside the home is she wants to	Personal	2.3
Keeps a garden for home consumption	Farm tasks	2.3
Drives the farm machinery	Farm tasks	2.2
Schedules the family time, eg., plans family vacations	Family	2.2
Has a few "close" friends	Personal	2.2
Feeds and cares for animals	Farm tasks	2.2
Drives car for children	Family	2.2
Feels good about employment outside the home	Personal	2.0
Puts a great deal of time and energy into club work	Community	2.0

(continued...)

TABLE 1 (Continued)

Tasks	Role Component	Mean
Helps in the field	Farm tasks	1.9
Uses reasonable amounts of money for different aspects of everyday life	Personal-family	1.8
Hires farm workers	Farm tasks	1.7
Keeps house clean, eg., washes windows, waxes floors, does laundry	Family	1.7

Wetaskiwin County are to learn skills in order to perform tasks of the personal-family and the family role. The tasks which are most important in fulfilling the personal-family role are: to understand her legal position in wills, estates, marriage, etc.; to understand income tax, banking and other financial dealings of the family; to get reliable information about buying things; to teach children to think for themselves about money; to be involved in decisions to invest money to raise the income of the family; to compare price and quality in buying things; and to build a good marriage. The tasks which are most important in fulfilling the family role are: to discipline the children; to give good advice to children; to discuss problems with one's spouse; to have a good relationship with one's spouse; to participate in activities for the children; to get family members to help with household tasks; and to plan and provide nutritious meals. Six of the seven tasks just listed as part of the personal-family role require skills in good economic decision-making. Women in the study display a need to learn skills which will help them to understand their economic rights as a family member and to learn skills that will enhance the economic position of the family as a unit. In attempting to adequately fulfill the family role, women in the sample demonstrate a need for learning skills in interpersonal relationships. The first five tasks of the family role listed above are functions which a woman performs in developing healthy interpersonal relationships within the family. The need to learn skills in interpersonal family relationships in order to develop healthy relationships in the family provides indirect support for the view that rural women are dissatisfied with the companionship they derive in marriage. This is consistent with early studies cited in Chapter Two which found rural-urban differences in satisfaction-with-love scores, in spousal companionship, and in satisfaction with family living scores. In all of these aspects of marriage, studies revealed that rural women were less satisfied than urban women.

The Relationship Between Identified Needs and Courses Desired by Respondents

While only 44 percent of the sample had actually taken some type of extension course, 71 percent indicated that they would take a short course (Tables 2 and 4). Of the 71 percent who said they would take a course, homemaking was the most frequently chosen first choice and some type of job training course was the second most frequently chosen first choice (Tables 5 and 6). The course preferences of the respondents is consistent with the type of courses that they have taken. Table 3 shows that the most popular courses which respondents have participated in are homemaking courses and job training courses. It was expected that the role component in which needs are greatest would correspond to the role component of the most desired short course. The findings were not entirely consistent in this area. The importance of the homemaking course and the job training course indicates that women are interested in improving their traditional domestic skills while at the same time they wish to contribute directly to the family income. The popularity of the homemaking course may be explained by examining the personality variables which may be operating in the situation. Women as job seekers may feel that due to the multiple obligations of their role, they are not able to channel adequate time and resources into the domestic demands of their role. The preference for the homemaking course may be an expression of guilt or feeling of inadequacy in fulfilling the homemaker role. The situation implies some degree of role conflict.

TABLE 2 PARTICIPATION IN SHORT COURSES

Category	Absolute Freq.	Relative Freq. (PCT)
No Reponse	2	2.4
Yes	37	44.0
No	45	53.6
TOTAL	84	100.0

TABLE 3 SHORT COURSES TAKEN BY RESPONDENTS

Category	Adjusted Freq.	Freq.(PCT)
Homemaking eg. sewing, nutrition, cooking	22	0.29
Homenursing	2	0.03
Family Relations	3	0.04
Home Management eg. budgeting	2	0.03
Job Training eg. nursing, business college	19	0.04
Leadership	3	0.04
A Rural Development Course	2	0.03
Agricultural Short Course	6	0.08
A Creative Course eg. creative writing, painting	5	0.06
An Academic Course eg. english, psychology, sociology	6	0.08
First Aid	3	0.04
Business Investment for Women	1	0.01
Wills and Estates	1	0.01
Other eg. Bible Institute Course	1	0.01
TOTAL	76	100.0

TABLE 4 WOULD YOU TAKE ANY OF THE LISTED SHORT COURSES?

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	11	13.1
Yes	60	71.4
No	13	15.5
TOTAL	84	100.0

TABLE 5 COURSES PREFERRED (FIRST CHOICE)

Category	Absolute Freq.	Relative Freq. (PCT)
No Reponse	22	26.2
Homemaking	23	27.4
Family Relations	5	6.0
Family Philosophy	4	4.8
Money Management	6	7.1
Job Training Course	13	15.5
Communications Course	5	6.0
Personal Growth Course	4	4.8
Leadership Course	2	2.4
TOTAL	84	100.0

TABLE 6 COURSES PREFERRED (SECOND CHOICE)

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	35	41.7
Homemaking	4	4.8
Family Relations	3	3.6
Family Philosophy	6	7.1
Money Management	8	9.5
Job Training	7	8.3
Communication with Others	10	11.9
Personal Growth Course	5	6.0
Leadership Course	6	7.1
TOTAL	84	100.0

TABLE 7 OTHER COURSES SUGGESTED BY RESPONDENTS

Category	Absolute Freq.	Relative Freq.(PCT)
No Response	61	72.6
Arts and Crafts	9	10.7
Gardening	2	2.4
Interior Decorating	1	1.2
Dancing	1	1.2
Mechanics	1	1.2
Discussion of Social and Political Issues	1	1.2
A.I. Course	1	1.2
Elderly Health Care	1	1.2
Para Psychology	1	1.2
Laws Pertaining to Women	1	1.2
Academic Course	2	2.4
Creative Writing	1	1.2
Meat Cutting	1	1.2
TOTAL	84	100.0

The most frequently chosen second course was a communications course followed by a money-management course (Table 6). In this case, the findings are consistent with the identified educational needs. The desire to take a communications course corresponds with the need to learn skills in interpersonal relationships within the family in order to fulfil the adult family role. The desire to take a money-management course corresponds with the need to develop economic skills in order to perform one's economic role in the family more effectively and thereby fulfill the family role.

Central Roles and Role Conflict

The method of determining role conflict has been described in Chapter Three. To briefly review, it was established that role conflict exists if the central role in "the actual" conflicts with the central role in "the desirable". The central role in "the actual" and in "the desirable" were determined by calculating the mean of all respondents' answers to question "A" (do the women you know perform these tasks?) for each task and to question "B" (should women be able to perform these tasks?) for each task. For each role component a grand mean of the tasks within that component was calculated for "the desirable" and "the actual". These mean values are listed in Table 8. The role component with the highest grand mean was accepted as the central role for that level. The central role in "the actual" and "the desirable" is indicated in the table by an asterisk beside the mean value.

The results of the study suggest that rural women in the County of Wetaskiwin experience some degree of conflict in fulfilling the adult female role. In the actual situation, the family role is central, however, in the desirable, the personal-family role is central. These findings

TABLE 8 CENTRAL ROLES AND ROLE CONFLICT

Role Component	"A" Actual (Mean)	"B" Desirable (Mean)	"C" Important (Mean)
Adult Family Role	3.46*	4.29	4.36
Adult Personal Role	3.34	4.05	4.01
Adult Personal-Family Role	3.16	4.34*	4.53*
Adult Community Role	2.66	3.73	3.48
Farm Women's Role	3.20	3.84	3.82

support the previously discussed conflict implied by respondents' preference for a homemaking course and a job training course. The findings imply that while women in the sample are involved in fulfilling a traditional role, they desire to move to a somewhat less traditional position in which some of the needs of their personal role may be fulfilled.

A cross-check of the measure of central roles in "the actual" and "the desirable" is provided by the measure of importance of the role components. It was expected that the highest mean role component of importance would correspond to the central role in either "the actual" or "the desirable". As shown in Table 8, the highest mean role component of importance (4.53) corresponds to the central role in "the desirable".

The Current Programs of the Alberta Women's Institutes and the Women of Unifarm

Findings which support the view that the education of rural women is still one of the major objectives of both organizations will be provided before the programs of the organizations are described.

That the education of rural women is one of the major aims of the Women of Unifarm is evidenced by the statement of their objectives. The 1975 Program booklet of the Women of Unifarm states that the second objective of their organization is "to obtain improved educational, health, and welfare services for the farm family and the total rural community".

More specific to rural women is their third objective, "to promote a continuing education program for farm women". Their concern for utlizing available educational services is demonstrated in the following comment from one of their newsletters.[1]

> Living in rural areas can promote a worthwhile image if we as farmers take advantage of the services provided.
>
> Questions for discussion:
> 1. What courses would you be interested in taking in a further education program?
> 2. What potential is within your own community to offer instruction?

The statement of the objectives of the Alberta Women's Institutes demonstrates the importance of education in their organization. As stated in the 1976 Constitution, the objects of the Alberta Women's Institutes shall be fulfilled by the means of:[2]

> a. The study of Home Economics (including home nursing; household science, sanitation, food values, sickroom cookery, house furnishings, sewing, and other matters) child welfare, prevention of disease, local neighbourhood needs, industrial and social conditions.
>
> b. The establishment of Institutes as social and educational community centres.
>
> c. The holding, establishment and maintenance of demonstrations, lectures, short courses in schools, travelling and other libraries, exhibitions, competitions, meetings, conventions, and attractions as may from time to time be declared useful for the promotion of the foregoing or any of them.

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[1] Dorothy Hagstrom and Daisy Jensen, "Further Educational Opportunities for Rural Albertans" May 20, 1975.

[2] 1976 Constitution of the Alberta Women's Institutes.

Thus the education of rural women is still one of the major objectives of the organizations and the priority of education among their aims is explicitly stated by both groups.

An examination of the educational programs which have been conducted by the Alberta Women's Institutes and the Women of Unifarm in the last year indicates that the organizations are conducting study sessions in one of the most important need areas identified in this study. Although neither organization has conducted structured sessions providing members with an opportunity to learn specific interpersonal relationship skills in the family, both have conducted numerous study groups providing information on the economic position of women in the family.

Both organizations have conducted workshops on the legal and financial rights of women and on the duties of women as capable consumers.

The Women of Unifarm in November of 1975, conducted a series of meetings on surface rights. These meetings were designed to inform rural people of their position so that they are better prepared when approached by landsmen regarding expropriation. The Women of Unifarm have displayed some concern for the legal rights of farm women in a marital break-up. A submission was made last year to the Law Reform Commission of Canada requesting that all assets acquired after marriage be divided equally in the event of a marital break-down. In particular, the contribution of the farm wife to the development of the farm was stressed. The organization promoted counselling and marriage contracts and suggested that "conduct" during marriage should determine the level of maintenance upon divorce. Although it is unknown to what degree other alternatives were considered or to what extent the Report of the Law Reform Commission was studied at the local level, awareness has been demonstrated by the organiztion as a whole.

The Women of Unifarm have also worked in the area of consumer education. In 1975, a series of meetings at the local level were held on consumer education. Furthermore, at the Women of Unifarm convention in November, 1975, it was decided that the local study projects for the coming year would be marketing and Unifarm Policy.

Similarly, the Alberta Women's Institutes have conducted workshops on the legal and financial position of women as well as in consumer education. A series of lessons and workshops on Family Finance were held in the Alberta Women's Institute districts from October 1975 to March of 1976. The following lessons were included in this series:

Lesson I Some Facts You Should Know About Consumer Laws

Lesson II Values and Goals - A Vital Force in the Life of an Individual

Lesson III Where are Your Important Documents and Papers?

Lesson IV Coping With Inflation.

Lesson V Shift to Metric.

Professional resource people, Ms. Vera MacDonald and Ms. Patricia Mascaluk, both of the Home Economics Branch of the Alberta Department of Agriculture were utilized in coordinating these workshops. Follow-up activities of the program included a series of "Farm and Home Management" workshops in Langdon, several sessions on "Wills and Estates", "Consumer Protection" and others in which local resource people such as lawyers and district home economists were utilized.

These findings indicate that the Alberta Women's Institutes and Women of Unifarm are providing study projects in the topic areas in which rural women's needs are greatest.

The Relationship Between Identified Needs And The A.W.I. and the W. of U.

Although both organizations are providing study projects in the topic areas in which rural women's needs are greatest, this does not necessarily mean that they are in fact meeting the needs of their clientele. It cannot be assumed that the organizations are meeting the needs of rural women on the basis that they are providing workshops on relevant topics. Other factors such as membership rates in the organizations, perception of non-members of the organizations, and the current perspectives of the organizations must be considered. An attempt will be made to support the proposition that both organizations serve the needs of rural women to some extent but that the degree to which they meet clientele needs is limited.

Membership in the Organizations and Non-Member Perceptions of the Organizations

Very few respondents in the questionnaire survey were members of either of the two organizations. Of the 84 respondents, only 12 were members of the Women of Unifarm and just 4 were members of the Alberta Women's Institutes (Tables 9 and 10). The reasons respondents cited for not joining the organizations implies a strong lack of interest in the two organizations. With regard to the Women of Unifarm, 32 percent of the respondents (Table 13) stated that they were not interested in the organization, were too busy in other activities to join or did not see any real purpose in the organization. Six percent of the respondents said that they did not know what was entailed in becoming a member or had never heard of the organization. Moreover, when questioned whether they would like to be members, 56 percent stated that they would not like to be a member, 4 percent said they would like to, and 31 percent did not respond to the question (Table 11).

TABLE 9 MEMBERSHIP IN WOMEN OF UNIFARM

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	6	7.1
Yes	12	14.3
No	66	78.6
TOTAL	84	100.0

TABLE 10 MEMBERSHIP IN ALBERTA WOMEN'S INSTITUTE

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	5	6.0
Yes	4	4.8
No	75	89.3
TOTAL	84	100.0

TABLE 11 WOULD YOU LIKE TO BE A MEMBER OF W. OF U.?

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	26	31.0
Yes	3	3.6
No	47	56.0
TOTAL	84	100.0

TABLE 12 WOULD YOU LIKE TO BE A MEMBER OF A.W.I.?

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	28	33.3
Yes	12	14.3
No	44	52.4
TOTAL	84	100.0

Results were very similar for the Alberta Women's Institutes. Thirty-nine percent of the respondents said that they were not interested in joining, were too busy in other interests, or did not see any real purpose in the organization. Thirteen percent said that they did not know what was entailed in membership or had never heard of the organization (Table 14). When non-members were asked if they would like to be a member, 52 percent answered in the negative and 14 percent in the positive

TABLE 13 REASONS FOR NOT JOINING WOMEN OF UNIFARM

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	30	35.7
Too Expensive	2	2.4
No Organization in this Area	7	8.3
Not Interested	11	13.1
Do Not Believe in Organization of Farm People	3	3.6
Busy in other Interests	12	14.3
Don't Know What it Entails	5	6.0
Have Never Heard of it	4	4.8
There is No Real Purpose In The Organization	4	4.8
Do Not Live On A Farm or Are New To The Farm	6	7.1
TOTAL	84	100.0

(Table 12). Of the large percentage of respondents who are not members of either organization, very few of them would like to be members.

The total number of rural women eligible for membership in the Alberta Women's Institutes can be estimated from the total number of rural (farm and nonfarm) families in Alberta, 95,715.[1] Of this total 2, 844 or 3 percent are members of the A.W.I. Of the total number of farm women eligible for membership in the Women of Unifarm (52,630[2] estimated from the total number of farm families in Alberta),

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[1] "Families", Statistics Canada 1971, Catalogue 93-714, Vol. 11, Part 2 (Bulletin 22.2-2), p. 8-2.

[2] Ibid.

TABLE 14 REASONS FOR NOT JOINING A.W.I.

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	27	32.1
Too Expensive	1	1.2
No Organization In This Area	12	14.3
Not Interested	8	9.5
Too Many Elderly Ladies	1	1.2
Busy in Other Interests	22	26.2
Don't Know What It Entails	6	7.2
Have Never Heard of It	4	4.8
There Is No Real Purpose In The Organization	2	2.4
Ill Health	1	1.2
TOTAL	84	100.0

8,000[1] or 4 percent are members of the Women of Unifarm. An exceedingly large number of rural women are not members of either organization. However, since few organizations manage to recruit a large portion of their potential clientele, it is difficult to make a meaningful statement regarding rate of participation relative to total possible membership. One can only compare the rate of participation in the farm women's organizations with that of Unifarm which is considerably larger[2] and note that the women's organization is less successful in recruiting and maintaining members than the men's farm organization.

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[1] Personal Communication. Pansy Molen, Secretary of Unifarm and Women of Unifarm.

[2] *Ibid*.

Information to determine membership trends in the Women of Unifarm was not available. Membership figures for this organization are difficult to ascertain as some women although members of Women of Unifarm channel their activities exclusively into Unifarm.[1] Because they favour an economic approach to rural issues and problems they do not participate in the Women of Unifarm.

The membership figures for the Alberta Women's Institutes are listed in Table 15. The organization suffered an increasing loss of members from 1965 to 1975; during these ten years, membership dropped by 989. The last year from 1975 to 1976 has however, shown a move in the opposite direction with membership increasing by forty-four. The increase in

TABLE 15 MEMBERSHIP IN A.W.I.*

Year	Number of Members
1965	3,789
1967	3,300
1969	3,000
1970	2,996
1971	2,848
1974	2,835
1975	2,800
1976	2,844

* Report Book, Alberta Women's Institutes, Respective Years.

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[1] Ibid.

the last year may be due to the organization's recent effort to recruit young members. Their progress in working on the problem has been reported by the President.

> I am pleased to be able to report a slow but encouraging increase in membership. A report from one Conference shows young mothers in attendance with their children. These are the members we are endeavouring to interest and through our Workshop Series this past year, I feel we are making people aware of Women's Institutes and what they can accomplish.

It appears that the Alberta Women's Institutes are starting to move in a positive direction with regard to membership and participation by younger women. However, lack of interest in the organizations by a larger number of rural women is a problem of both groups. The A.W.I. and the W. of U. offer programs in topic areas that rural women want to learn about, yet the majority of rural women are not participating in the programs nor do they have a desire to join. In order to understand the reason for this contradiction, it is necessary to examine the current perspectives of the organizations.

Current Perspectives of the Organizations

During the nineteenth and early twentieth century there was a growing awareness of social problems and of the advantages of organization in tackling these problems. At this time numerous voluntary associations developed. Some of them were women's groups which tended to be oriented to religious matters, welfare and patriotism. The Women's Institutes and the predecessor organization of the Women of Unifarm were two of the first rural women's organizations with a patriotic orientation which arose in Alberta during that time.

Over time the horizons of women widened and new types of women's organizations appeared. This change is reflected in the Directory of National Women's Organizations in Canada.[1] Examination of various issues of the Directory indicates a change in emphasis during the last ten years. There has been a decrease in membership in patriotic, church and other religious organizations and a growth in political, occupational, professional, and civic groups. Numerous traditional programs which arose in the nineteenth and early twentieth centuries, have not kept astride the changing interests and needs of society and so have experienced a decline in membership.[2]

> Some associations are able to see an end to the need for some of their traditional programs and in some cases even their objectives, and yet, because they provide vital services to their members, disbandment is out of the question.

The Women of Unifarm and the Alberta Women's Institutes appears to have instigated only minor changes since their inception. Present documents published by the Women of Unifarm provide support for the view that the organization is still very much a patriotic organization concerned with the development of good citizens. The fifth objective of the organization is to develop citizenship and leadership. Adaptation to the laws of society in order to be a good citizen is a concern of the organization. "That the Master of Life governs by unfailing laws which are beneficial and stabilizing, that when we learn to know and adapt ourselves to these laws, we find contentment and happiness". This section of the

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[1] Marion V. Royce, A Directory of National Women's Organizations in Canada (Ottawa: Canada Department of Labour, Women's Bureau, 1964).

[2] Royal Commission on the Status of Women in Canada, The Status of Women in Canada (Ottawa: Information Canada, 1973).

Farm Women's Creed exemplifies much of the philosophy behind the Women of Unifarm. Character building and the making of good solid citizens are still an important concern of the organizations. The Women of Unifarm firmly believe that "true cooperation practiced in the home and community life makes for the highest type of character building". The patriotic orientation of the organization is apparent in their discussions of the citizen role.[1]

> The responsibilities of Canadian Citizenship are:
> 1. to be loyal to Canada,
> 2. to learn the laws and customs of Canada,
> 3. to vote in local, provincial, and national elections,
> 4. to take an active part in community life,
> 5. to refrain from all forms of prejudice; religious, racial or otherwise, and
> 6. to know and live "The Golden Rule".

There is a similar, if not stronger concern to build solid citizens in the Alberta Women's Institutes. Reports and other documents of their organization contain platitudes characteristic of organizations of the late nineteenth and early twentieth century.[2]

> There is so much talk that volunteers are no longer valuable and that their work should be done by paid volunteers. We should not expect or accept money for things we should be doing for brotherly love.

The organization is still discussing brotherly love, promoting their motto "For Home and Country", and is very concerned with instilling "the proper" values in the home and creating "a strong society".[3]

> Not all Canadian women have done a good job of raising their families and proper values are not taught at home. The 55,000 members of the Women's Institutes of Canada believe that if we do not have good families, we do not have a good country.

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[2] Alberta Women's Institutes, Annual Report, 1974-75.

[3] "Report Book 1974-1975", Alberta Women's Institutes, p. 8.

> We should not be silent, we should let the world know that there are still women who believe in a strong society.

The Women of Unifarm and the Alberta Women's Institutes support the existing value system and maintain a great deal of respect for tradition. While there is merit in tradition, their trite discussions of citizenship appear to be carry-overs from the early organizations. This orientation of the organizations may be holding them back from keeping astride the changing needs and interests of rural women and may be affecting the ability of the organizations to recruit and maintain new members. Both organizations appear to be facing a problem in coping with the rapidly changing needs of their clientele. There is a slight lag between the views of their clientele and the perspectives of the organizations. Until this gap between them is closed, it cannot be said that the organizations are fully meeting the needs of their clientele. The organization's perception of the adult female role demonstrates this lag in keeping pace with the changing view of the role of women in contemporary society.

The Women of Unifarm's perception of the adult female role is very similar to the organization's definition of the role at the time of the inception of the organization. Their perception of motherhood is very much the same as that of early farm women. Motherhood is highly esteemed by the executive of the organization. While the satisfactions of a single societal role--motherhood-- are frequently questioned in society today, the Women of Unifarm regard it as not only adequate, but as a major source of fulfillment for women.[1]

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[1] Leda Jensen, "Women of Unifarm, President's Report", Farm Trends (May, 1976), Vol. 6, No. 5, p. 17.

> In today's society it is said that motherhood is not enough-- that women must have more fulfillment than 'just being a wife and mother'. Motherhood is not enough for everyone? A couple can and should choose whether to have children or not?
>
> Perhaps this is a bit of old-fashioned theory--
>
> A mother is given the most beautiful and sacred privilege of life-- the privilege of motherhood. Through her a life is brought into the world with not only a body and a soul to unfold. The mother is responsible for the development of this body and soul, just as soft clay, it is molded by mother love, home atmosphere and through influence.

Interestingly, no comment is made regarding the role of the father in molding the child. The quote above raises some interesting questions regarding motherhood but does not provide a specific discussion of any of the questions. Instead, it is strongly implied from the esteem attributed to motherhood, that motherhood should in fact be enough. Numerous aspects of a complex question are left unexamined.

The Women of Unifarm's treatment of life styles which do not fit the perspectives of the organization is treated in a similar manner as their view of motherhood.[1]

> Let us consider the rising rate of divorce, runaway youth, abortion, incidence of venereal disease, youthful suicides-- certainly evidence of real unhappiness in Alberta families. Consider the unjust property settlements arising from marriage breakups, the result of inequality between sexes within such contracts...
>
> So we ask ourselves-- why do youth experiment with trial marriage, communal living? Why do they reject the security of the biological family? All these questions must be studied and perhaps adjustments made if family life as we know it is to endure the years to come.

The questions raised in the quote above are all contemporary issues. The organization expresses concern for the examination of changing values in society; however, their analysis of society is somewhat limited in that within its traditional framework alternatives to their position such as trial marriage, communal living, and rejection of the biological family are regarded as dilemmas which the organization must work against. Issues regarding the family are discussed within a very narrow framework. They are discussed in relation to the basic objective of having "family life as we know it, endure the years to come".[1]

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[1] Barbara Tiegs and Cecilia MacKillop, "Family Living", March, 1975.

The Alberta Women's Institute's treatment of the adult female role shows that they have made only slight shifts in their perception of the role. Initially, the role was defined in terms of the home and the major emphasis of the role was on the home. The scope of the role has been extended to currently include concerns outside the home although the primary emphasis remains in the family.[2]

> With the vast change experienced in transportation, communication, and industrialization, the homemakers horizons have been broadened. At one time her concerns were for home, her family and her community. Today her concerns include provincial and world issues affecting the welfare of her family... Today's homemaker is expected to become more involved and knowledgeable so she can cope with the challenging, changing times of our complex and complicated society.

In fact, the role of the mother remains an important point of concern in the organization and the disucssion of the role is very similar to that of the Women of Unifarm. Again we have a discussion of the responsibilities of the mother in molding the child's development.[3]

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[1] Ibid.

[2] Alberta Women's Institute, Report Book 1973-1974, p. 5.

[3] Kathryn L. Habberfield, "2nd Vice-President", Home and Country (Edmonton: Alberta Women's Institutes, Summer, 1976), Vol. XLII, No. 2, p. 3.

> Are we as mothers, failing in our role? The attitude of the citizen is molded in the home. Children who are taught responsibility as well as rights, maintain that attitude throughout life. Perhaps we are so busy seeing that our children have music, swimming, skating, dancing, singing, elocution, etc. lessons, as well as all the sports, that we are forgetting the most important thing: their characters... If every parent spent time on molding the character of the child, instead of just the physical aspect, couldn't we do a lot for the future of Canada?

The priority given to the role of the mother and housewife is explicitly stated by the Alberta Women's Institutes.[1]

> In this International Women's Year we will recognize the contributions made by women to our society. It is a time of action and we should be aware of changes taking place in our world. It is time to achieve and promote equality. She concluded with the following quote: 'We do not want to see Women's rights' advanced to the detriment of the role of 'Mother and Housewife'. That role is still the key to our society.

It is obvious that although the organization supports the equality of women, it is only with considerable reservation that it does so. They maintain a very moderate and conservative perspective similar to that held by early leaders in the organization. They hold that the role of mother and housewife is the key to society and equality is desirable only if it does not infringe upon these two roles.

Given these traditional views of the adult female role, it is not surprising that the Women of Unifarm and the Alberta Women's Institutes are not attracting rural women who may be experiencing role conflict. Individuals who desire job training and employment but who feel guilty about adequately fulfilling the domestic role will avoid organizations that adamantly maintain that the housewife/mother role should be enough. An interesting facet for further study would be a comparison of marital role perception by the organizations and its clientele. Such a study would help to clarify and confirm the proposed differences in perspectives between the organizations and their clientele. This section has attempted to explain one of the reasons for the limitations in the Alberta Women's Institutes and Women of Unifarm in meeting the needs of rural women. The reason presented was that the current perspectives of both organizations are still basically oriented toward patriotism and other traditional views such as their view of the adult female role which are carry-overs from the early organizations. These perspectives are now dated and have recently deterred membership in the organizations and inhibited the ability of the organizations to meet clientele needs.

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[1] "Convention Theme - Equality, Development, Peace", Report Book 1974-1975, Alberta Women's Institute, p. 1.

Summary

The results of the field study of a sample of rural women in Wetaskiwin County have been presented in this chapter. The most salient nonformal educational needs which were identified were firstly, skills necessary to perform the tasks of the personal-family role and secondly, skills necessary to fulfill the family role. The nature of the tasks of the personal-family role indicates a need for skills in good economic decision-making and the nature of the tasks of the family role indicated a need for skills in developing interpersonal relationships between family members. Findings from the study also suggest that rural women in the sample experience some degree of role conflict in fulfilling the adult female role.

The identified educational needs and their relationship to the W. of U. and A.W.I. was examined. It was proposed that both organizations are not fully meeting the needs of their clientele. Findings supported this proposition. It was found that although the organizations are currently working in salient need areas, there is considerable lack of participation in the organizations and a lack of desire of nonmembers to join the organization. Some of the possible explanations for the failure of the organizations to reach a significant proportion of their potential clientele was presented. An examination of the current perspectives of the organizations revealed that they have not been able to keep abreast of changes in society. It was found that there is a lag between the philosophy maintained by the organizations and the current perspectives and needs of rural women. Recommendations for narrowing this gap are proposed in the following chapter.

CHAPTER VII

SUMMARY AND CONCLUSIONS WITH RECOMMENDATIONS FOR CHANGE

Summary of the Study

Because needs constitute the core around which successful programs are built, one of the major concerns of nonformal education is to provide programs compatible with their client's needs. The identification of needs is of central importance to all programming. However, clientele needs change over time and it is therefore necessary for programs to adapt to such changes.

Organizations may respond to these changes in various ways. While some organizations may seek to prevent or supress change, others may view change as essentially desirable. Resistance to social change is the more common situation since members of an organization normally value the social order and shared culture they have created because of the benefits derived from their collective activities. Hence, organizations may encounter difficulties in keeping pace with the rapidly changing needs of their clientele and may during certain points in their development, fall behind in fulfilling clientele needs. It is therefore necessary to periodically examine the relationship between organizational programs and the needs of the clientele they serve.

The study conducted for this thesis has been an exploratory one. The relationship between the nonformal educational needs of rural women and two rural women's organizations which serve their needs has been examined. These organizations, the Women of Unifarm and the Alberta Women's Institutes were studied at two points in their development: at the inception of the organizations and at the present.

In order to appreciate more fully the current philosophy and functioning of the organizations, some understanding of their historical background was deemed necessary. In order to gain this understanding, a brief review of the historical development of the organizations and an examination of the relationship between early needs and the inception of the organizations was conducted.

Neither of the organizations were social movements in themselves. Rather, they arose as pressure groups which were part of two larger social movements-- the feminist movement and the farmer's movement. They arose in Alberta almost simultaneously. Although there was some contention regarding the overlap of services which these organizations provided, this was resolved by each organization defining a specific clientele: the United Farm Women of Alberta became an exclusively farm women's organization while the Alberta Women's Institutes catered to women in small towns, villages, and hamlets.

The examination of early needs and their relationship to the development of the organizations revealed that two of the most salient needs during the settlement of the province were the need to fulfill the homemaking skills of the family role and the need to fulfill the personal role through greater social interaction. The first area of needs was the primary motivating force behind the formation of the Alberta Women's Institutes while the later need was the major reason behind the organization of farm women. These somewhat different motivating forces played a part in shaping the character of the early organizations. Moreover, the differing roles of the farm woman and that of the rural nonfarm woman contributed to the distinct perspectives of the organizations. The farm woman's role was less differentiated from the role of men than the rural nonfarm woman and this difference resulted in a farm women's organization that was somewhat more aggressive than that of the Alberta Women's Institutes. It is therefore of significance that during the inception of the organizations, the criteria for maintaining two separate groups was that of involvement in farming.

The study of the current nonformal educational needs of rural women in a selected area of Alberta and the recent activities of the organizations in meeting these needs resulted in several findings. The assessment of nonformal educational needs in the county of Wetaskiwin revealed that the most salient areas of needs are firstly, knowledge and skills in the field of economics necessary to fulfill the personal-family role and secondly, skills in interpersonal family relationships necessary to fulfill the family component of their role. It was found that needs in these two areas must be met in order to close the gap between the actual situation in which rural women find themselves and the situation they perceive as desirable. Furthermore, there is a need to resolve conflict between women's actual situation and their desirable situation. Results of the study showed that while the family role is central in "the actual" the personal-family role is central in "the desirable". This suggests that there is some degree of conflict in fulfilling the adult female role since two slightly different role components are highly valued. Certain needs must therefore be met in order for rural women to resolve this conflict.

The examination of the role of organizations in meeting current needs demonstrated that the two organizations are presently providing programs in the most salient need areas identified in this study. However, a low rate of participation indicates that the two organizations are not reaching a large majority of rural women in Alberta and a lack of interest expressed by respondents in the field study leads one to question how well the organizations are meeting the educational needs of rural women. An attempt was made to support the proposition that both organizations serve the needs of rural women to some extent but that the degree to which they meet clientele needs is limited.

An explanation for the lack of interest and low rate of participation in both organizations was based on the view that the organizations have not kept pace with the changing needs of rural women. They have lagged behind in maintaining elements of their philosophy that are basically carry-overs of the past. The most outstanding example of this is in their patriotic orientation. Another example which was discussed was the organizations somewhat rigid view of the adult female role.

Both organizations developed in response to the needs of rural women during the settlement period. At this time they were predominately patriotic organizations with perspectives that were relevant to the times and programs which met the needs of their clientele. With time, the needs of rural women changed and there developed a gap between the changing needs of rural women and the less rapidly changing focus of the organizations. The Alberta Women's Institutes and the Women of Unifarm have lagged behind in this way and do not meet the needs of rural women as adequately as they did at the time of the inception of the organizations. In order to fulfill their objectives more fully, both organizations must undertake some changes.

Recommendations for Change

It is apparent that the A.W.I. and the W. of U. are to some extent meeting the needs of their clientele. In the past they have been instrumental in providing education for rural women and they have remained active in this role. In order for the organizations to fulfill this role more fully, some recommendations for change will be suggested.

The first very broad recommendation is that the organizations re-examine the current philosophy of their organization in terms of its relevance to contemporary society. This involves an analysis of the appropriateness of their stated objectives, creeds, and mottos to rural women's concerns today. They must evaluate the thinking behind their objectives, creeds, and mottos and decide whether these statements adequately convey the philosophy of the organizations.

The second broad recommendation is that the organizations review their perception of the adult female role. This involves taking specific steps to evaluate and understand the changing role of women in the family and in society and how this relates to the organizations. An attempt should be made by the organizations to incorporate greater flexibility into their perspectives so that members are able to understand and meaningfully discuss not only the organizations perception of the adult female role but also alternatives to it.

In addition, the following more specific recommendations which might assist them to carry out these general changes are presented. Firstly, it is recommended that concerns such as motherhood, abortion, family communications, rising divorce rates, the legal rights of women, and other social issues which the organizations currently make reference to, be discussed in greater depth. In order to meaningfully discuss these issues in greater depth, it is necessary for individuals to be knowledgeable about positions regarding each issue. It is therefore recommended that in studying the social issues which the organizations are presently concerned, they utilize resource people representing views oppossing as well as supporting their own. It is necessary in the strengthening of the organizations, that they become adequately informed about current philosophies which may go against the organizations perspective. This is not to suggest that the organizations should support individuals or other women's associations which conflict with the philosophy of the organizations under study. There is a necessity however, for the organizations to understand and be aware of alternative positions. As pointed out in the Report of the Royal Commission on the Status of Women, "in the last few years, new women's groups have emerged. Much is heard of the women's liberations movement, a movement taking form through a variety of associations".[1] Although organizations with feminist perspectives tend to be concentrated in urban areas, it is necessary for rural women's associations to have an understanding of the views of other women's associations which are working on similar issues. The women's associations which evolved during the "new feminism" of the sixties and seventies have very different perspectives than those of the Women of Unifarm or the Women's Institutes which arose as part of the development of traditional service, patriotic and religious organizations. While these organizations have remained an urban phenomena it is necessary for the rural women's organizations to have an understanding of the position which these associations take since they are often working on the same issues. Furthermore, since the rural-urban differentiation is narrowing, it is possible that the more radical so-far urban feminist groups may extend into the rural areas in the future. Rural women's organizations should have not only a thorough understanding of their own position on issues, but as well an understanding of the views of other women's groups.

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[1] Royal Commission on the Status of Women, Royal Commission on the Status of Women (Ottawa: Information Canada, 1973), p. 168.

The third recommendation is that the organizations utilize current literature in becoming informed about issues and that it include writings which are both consistent as well as inconsistent with the perspectives of the organizations. The organizations for example, might utilize books, articles, and book reviews. The important point is that literature representing alternate views of the organization be incorporated so that the organization has an understanding of what it is opposing.

For example, the Women of Unifarm have expressed concern over abortion. If the organization is to pursue the subject, members should be provided with suggested reading material supporting as well as oppossing the issue. Speakers representing both sides of the argument should be called upon. For this topic it might include a member from the Right to Life group and one from the Canadian Association to Repeal Abortion Laws (CARAL). After discussions of the question, the organization might then consider taking a position and sending a resolution to government regarding it, as is their most common practice. On the other hand, in the process of investigation into the issue they may discover means other than the traditional resolutions, to exert their influence.

It is hoped that through implementation of these recommendations, the organizations may redefine a philosophy which is more capable of meeting the needs of contemporary rural women. Furthermore, it is hoped that these recommendations would enable them to adopt a somewhat flexible perspective so that they could assist rural women in coping with role conflict and the multiple demands of their role. Although it cannot be predicted how well these recommendations would result in need satisfaction of the clientele, much of the success is dependent upon the degree of selfexamination and specific types of changes which the organizations deem necessary. It is recognized that these recommendations will not completely resolve the problems of the lack of interest in the organization or the lack of participation by the majority of rural women; however, it is hoped that the findings, conclusions, and recommendations will assist the organization in moving closer to ultimately meeting the needs of a larger proportion of their clientele.

Recommendations for Further Research

This study has been largely descriptive and exploratory in nature. Some discoveries have been made in the areas which have been examined. The findings from the study provide background information for several areas that demand further inquiry. Basically some ground work for further studies has been presented. An in depth study into any one of the aspects which this thesis has touched upon would constitute a worthwhile research study. Considerable research on the role of rural women is necessary in order to gain a clear understanding of their needs. Further work relating to the organizations is also necessary. As previously mentioned, a comparison of marital role perception by the organizations and their clientele would confirm or negate the proposed difference in views between the groups. Such information would be of considerable use to the organizations under study.

Concluding Statements

The broad objective of this thesis was to conduct an exploratory study into two nonformal educational organizations in Alberta which serve the needs of rural women. In order to attain this objective, several more specific objectives were outlined. The degree to which the broad objective has been fulfilled may be understood more clearly by examining how well the specific objectives of the study have been fulfilled.

The first specific objective which was set out was to examine the early educational needs of rural women. These needs were extrapolated from an examination of the role of women in literature describing the family in the settlement period. Considerable literature was available in this area. The drawback was that descriptions of the frontier family did not directly describe the information being sought and so it was necessary to infer from the material what early needs existed. Caution was exercised in doing this and it is felt that the identified early needs are accurate.

The second specific objective was to examine the role that the selected organizations played in meeting the early needs. Some difficulty was encountered in attempting to fulfill this objective as literature describing the inception of the organizations was very limited. Descriptions of the early work of the organizations were scattered and barely outlined the interests of the early organizations. Of the material that was available, much of it was repetitous and did not provide enough ground for insightful findings.

The third specific objective of the study was to examine the current educational needs of rural women which exist in order for them to fulfill their role. Considerable difficulty was experienced in attempting to fulfill this objective as very little work has been conducted on the nonformal educational needs of rural women. The groundwork for studies in this area has not been laid. The findings which have come out of this study merely provide some background information for further research. This portion of the thesis was exploratory in nature and has presented a broad description of needs based on one approach to measuring need satisfaction.

To examine the relationship between the organizations selected for study and the current educational needs of rural women was the forth objective. The degree to which this objective has been fulfilled may be questioned as this examination was conducted from the viewpoint of the investigator and was therefore subject to the value-system held by the investigator. This fact was acknowledged throughout this study and an attempt was made to be as objective as possible. Evidence to support the propositions made regarding the relationship between the organizations and current educational needs was provided. However, it is impossible to maintain a value-free perspective and so it is recognized that limitations in fulfilling this objective exist. Similar problems arose in fulfilling the last objective, that of making recommendations to the organizations for change.

It is felt that the first two objectives were fulfilled more adequately than the last three. Given that the research as a whole has been exploratory in nature, the broad objective of the thesis study has been for the most part met.

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APPENDIX A

TABLE 1. DEVELOPMENTAL TASKS OF ADULTHOOD

TABLE 2. ROLE COMPONENTS AND TASKS OF THE ADULT FEMALE ROLE

TABLE 1 DEVELOPMENTAL TASKS IN TEN CATEGORIES OF THE INDIVIDUAL DURING MATURITY (EARLY TO LATE ACTIVE ADULTHOOD)

Category of Behaviour	Developmental Tasks
I. Achieving an appropriate dependence-independence pattern.	1. Learning to be interdependent - now learning, now succording others, as need arises. 2. Assisting one's children to become gradually independent and autonomous beings.
II. Achieving an appropriate giving-receiving pattern of affection.	1. Building and maintaining a strong and mutually satisfying marriage relationship. 2. Establishing wholesome affectional bonds with one's children and grandchildren. 3. Meeting wisely the new needs for affection of one's own aging parents. 4. Cultivating meaningfully warm friendship with members of one's own generation.
III. Relating to changing social groups.	1. Keeping in reasonable balance activities in the various social, service, political, and community groups and causes that makes demands upon adults. 2. Establishing and maintaining mutually satisfactory relationships with the in-law families of spouse and married children.
IV. Developing a conscience.	1. Coming to terms with the violations of moral codes in the large as well as in the more intimate social scene, and developing some constructive philosophy and method of operation. 2. Helping children to adjust to the expectations of others and to conform to the moral demands of the culture.
V. Learning one's psycho-sociobiological sex role.	1. Learning to be a competent husband or wife, and building a good marriage. 2. Carrying a socially adquate role as citizen and community worker in the community. 3. Becoming a good parent and grandparent as children arive and develop.

(continued...)

TABLE 1 (Continued)

Category of Behaviour	Developmental Tasks
VI. Accepting and adjusting to a changing body.	1. Making a good sex adjustment within marriage. 2. Establishing healthful routines of eating, resting, working, playing within the pressures of the adult world.
VII. Managing a changing body and learning new motor patterns.	1. Learning the new motor skills involved in housekeeping, gardening, sports, and other activities expected of adults in the community.
VIII. Learning to understand and control the physical world.	1. Gaining intelligent understanding of new horizons of medicine and science sufficient for personal well-being and social competence.
IX. Developing an appropriate symbol system and conceptual abilities.	1. Mastering technical symbol systems involved in income tax, social security, complex financial dealings and other contexts familiar to Western man.
X. Relating oneself to the cosmos.	1. Formulating and implementing a rational philosophy of life on the basis of adult experience. 2. Cultivating a satisfactory religious climate in the home as the spiritual sail for development of family members.

Source: E.M. Duvall, "Developmental Tasks in the Ten Categories of Behaviours of the Individual from Birth to Death", Family Development (Toronto: J.P. Lippincott Company, 1971), p. 146.

TABLE 2 ROLE COMPONENTS AND TASKS OF THE ADULT FEMALE ROLE

Role Component	Tasks
Family	Discipline the children.
	Participates in activities for children.
	Plans and provides nutritious meals.
	Gives good adivce to children.
	Discusses problems with spouse.
	Gets family members to help with household tasks.
	Has a good relationship with one's spouse.
	Has worked out a life style all family members like.
	Has a loving relationship with children and grandchildren.
	Helps children to become independent.
	Has a good relationship with in-laws.
	Helps children with homework.
	Encourages children to participate in activities, hobbies, etc.
	Sews and mends clothes.
	Keeps house and yard repaired.
	Schedules the family time eg. plans family vacation.
	Drives car for children.
	Keeps house clean, eg., washes windows, waxes floor, does laundry.
Personal	Makes a good sex adjustment in marriage.
	Is satisfied with her choice of vocation.
	Gets satisfaction out of leisure activity.
	Acquires some skill in a leisure acitivity.
	Is able to stand up for the things she believes in.
	Reads widely.
	Has a skill to get a job outside the home.
	Organizes and schedules time for leisure activities.
	Has more than one leisure activity excluding TV and radio.
	Has people outside the family she can count on.
	Makes new friends.
	Develops a view of life based on experiences as an adult.
	Helps other people when they need you.
	Is confident or bold enough to get a job outside the home if she wants it.
	Has a few "close" friends.
	Feels good about employment outside the home.
Personal-Family	Understands her legal position in wills, estates, marriage, etc.
	Is able to understand income tax, banking, and other financial dealings of the family.
	Knows where to get reliable information about buying things.

(continued...)

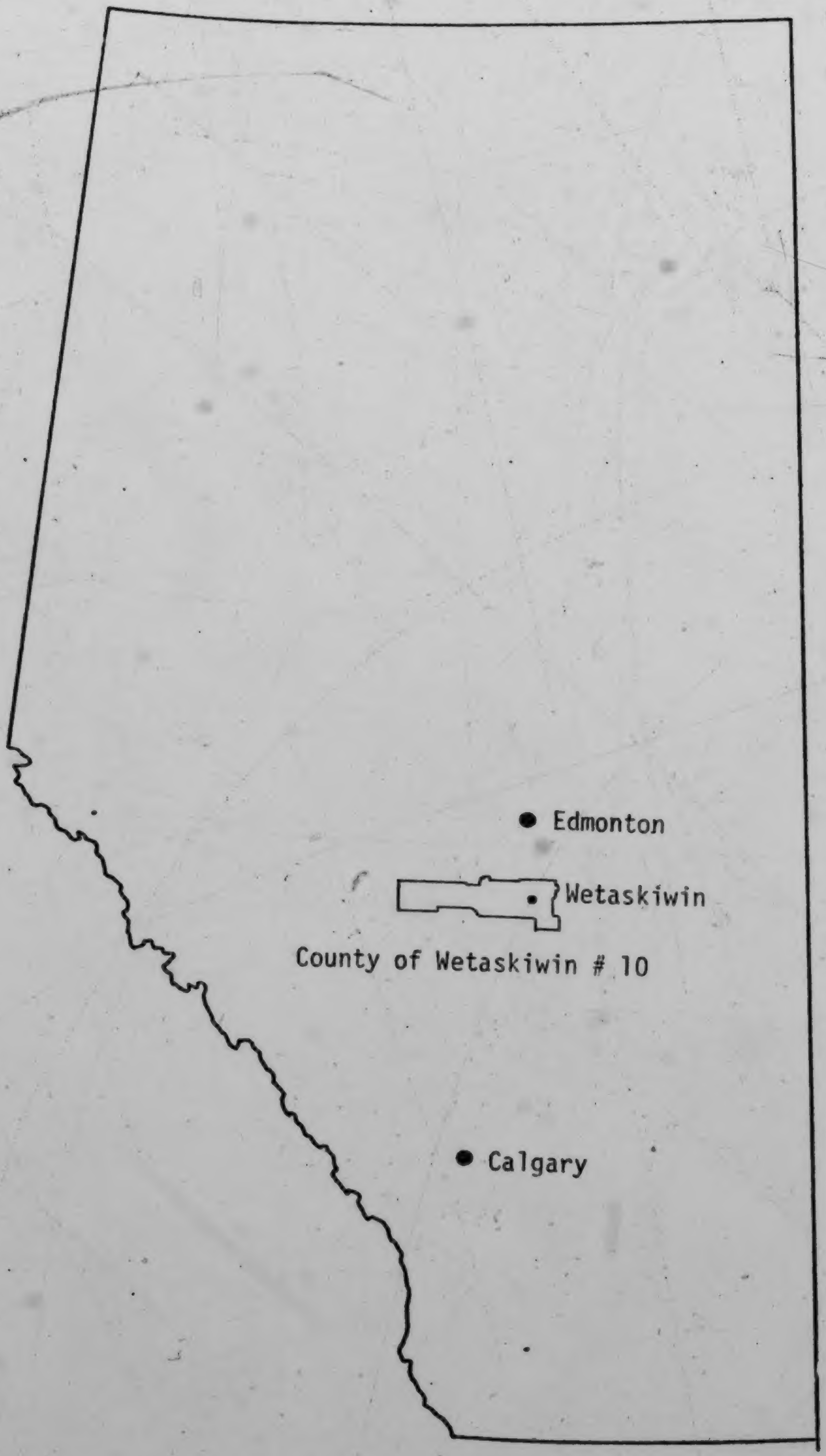
TABLE 1 (continued)

Role Component	Tasks
	Teaches children to think for themselves about money. Is involved in decisions to invest money to raise the the income of the family. Builds a good marriage. Compares prices and quality in buying things. Uses reasonable amounts of money for different aspects of everyday living.
Community	Is able to talk in meetings. Keeps up with current events and national issues. Plans one's time in order to attend club meetings. Enjoys discussing civic affairs and politics. Is active in civic and political organizations. Is an officer or committee member of an organization. Is able to conduct a meeting. Puts a great deal of time and energy into club work.
Farm	Is able to understand income tax, land tax, surface rights, and other financial dealings of the farm. Is involved in decision-making on the farm. Keeps the farm records. Uses the car to run errands for the farm, eg., pick up machinery parts. Preserves food, eg., canning and freezing. Helps repair buildings indoors and outside, eg, painting. Keeps a garden for home consumption. Drives the farm machinery. Feeds and cares for animals. Helps in the field. Hires farm workers.

APPENDIX B

THE SAMPLE AREA

FIGURE 1 THE SAMPLE AREA



APPENDIX C

THE QUESTIONNAIRE SURVEY AND FOLLOW-UP LETTERS

Alberta
AGRICULTURE

District Extension Office
Provincial Building,
WETASKIWIN, Alberta,
May 25, 1976.

Dear Homemaker:

Karen Hudson is working for her Master's Degree in Agriculture at the University of Alberta. Karen's interest is in the role and activities of women in the country. To find how you feel about your place in your family, Karen has devised this questionnaire and asked for my help in contacting you.

We both realize you are very busy right now, and are sorry it wasn't sent to you sooner. However, your opinions are needed.

I would very much appreciate it if you'll take time, right now, to get yourself a cup of tea (or coffee), a pencil and sit down, answer Karen's questions and get it in the mail. Make your opinion count.

Incidentally, Karen chose Wetaskiwin County #10 because of it's wide range of ethnic peoples, long length and variety of land types and farming conditions.

My sincere thanks to you.

Bernice

BERNICE OLSON,
District Home Economist.
BMO/w

The information you give us will be treated with complete confidence. There are no right or wrong answers.

There are some questions about the Women of Unifarm and the Alberta Women's Institute. The two groups know about this study. The answers you provide to all of the questions will be useful to the organizations and myself.

For your interest, I will send you the general results of this questionnaire.

I hope you will help us by returning the questionnaire to me in the stamped self-addressed envelope enclosed. We are very grateful for your time.

Sincerely,

KAREN HUDSON

Karen Hudson,

Department of Rural Economy,
General Services Building,
University of Alberta,
EDMONTON, Alberta.
T6G 2H1

No. ________

RURAL WOMEN OF THE COUNTY OF WETASKIWIN

GENERAL

1. Your age (please check)

___under 20 ___25-30 ___35-40 ___45-50 ___55-60 ___over 60

___20-25 ___30-35 ___40-45 ___50-55 ___60-65

2. Marital status: ___single; ___married; ___widow; ___divorced; ___other.

3. What grade were you in when you left school? ___1-5; ___6-8; ___9-10; ___11-12; ___past 12.

4. Have you ever taken an extension course, college course or other short course? ___yes; ___no. If yes, provide information below.

name or nature of course(s)	who organized it?

5. What grade was your husband in when he left school? ___1-5; ___6-8; ___9-10; ___11-12; ___past grade 12.

6. Has your husband ever taken any extension course, college course, or other short course? ___yes; ___no. If yes, provide information below.

name or nature of course(s)	who organized it?

7. A. How many children do you have? ___none; ___1; ___2; ___3; ___4; ___5; ___ more than 5.

B. How many of your children are in: ___preschool; ___elementary school; ___secondary school; ___finished school; ___in university; ___finished university.

8. Do you do paid work outside the home? ___yes; ___no.
If yes, is it: (please check)

___farming; ___labour; ___trade; ___sales; ___clerical; ___professional; ___self-employed; ___retired; ___other (please describe) ________________

9. What is your husband employed in? Please check.

___farming; ___labour; ___trade; ___sales; ___clerical; ___professional; ___self-employed; ___retired; ___other (please describe) ________________

10. A. Please check if you: ___live on a farm and own it; ___live on a farm but do not own it; ___own a farm but do not live on it; ___do not live on the farm.

B. If you own or live on a farm what is the size of your farm operation? Please check gross farm sales category for 1975.

___under $3,750
___$3,750-4,999
___$5,000-7,499
___$7,500-9,999
___$10,000-14,999
___$15,000-24,999
$25,000-34,999
$35,000-49,999
___$50,000 and over.

C. Please describe the type of your farm operation ________________

____

11. What is the net annual nonfarm income of your family, combining both husband and wife's income? Please check the category you are in.

___under $2,000
___$2,000-3,999
___$4,000-4,999
___$5,000-5,999
___$6,000-6,999
___$7,000-7,999
___$8,000-9,999
___$10,000-11,999
___$12,000-14,999
___$15,000-19,999
___$20,000-24,999
___$25,000 and over.

Please turn the questionnaire on its side to answer the next set of questions.

Below are listed some tasks performed by family members. We want to know three things:

A. Do you think the women you know perform these tasks? Please circle a number under column "A" below to show your answer.

B. Do you think a woman should be able to do the tasks listed below? Circle a number under column "B" below to show your answer.

C. How important do you think it is for a woman to be able to do these tasks? Circle a number under column "C" below to show your answer.

EXAMPLE

The first question is already done for you. The woman who answered thinks that all of the women she knows do not look after their aging parents so she has circled ① under column "A". She feels that women should not look after their aging parents so she has circled ② under column "B". She feels that it is a little important for women to look after their aging parents so she has circled ② under column "C".

	"A"					"B"					"C"				
	Do women do these tasks?					Should they?					How important is it?				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
	all do not	most do not	uncertain	most do	all do	definitely should not	should not	uncertain	should	definitely should	not at all important	a little important	uncertain	quite important	very important
EXAMPLE:															
Looks after aging parents	[✓ 1]	2	3	4	5	1	[✓ 2]	3	4	5	1	[✓ 2]	3	4	5
Helps children with homework	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Drives car for children	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Participates in activities for children eg. Parent Teachers Association	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Plans and provides nutritious meals	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Schedules the family time eg. plans family vacation	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Gets family members to help with household tasks	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Keeps house and yard repaired	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Keeps house clean eg. washes windows, waxes floors, does laundry	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Sews and mends clothes	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Discusses problems with spouse	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Has a good relationship with one's spouse	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Has a good relationship with in-laws	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Gives good advice to children	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Encourages children to participate in activities, hobbies, etc.	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Disciplines the children	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

	"A"					"B"					"C"				
	Do women do these tasks?					Should they?					How important is it?				
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
	all do not	most do not	uncertain	most do	all do	definitely should not	should not	uncertain	should	definitely should	not at all important	a little important	uncertain	quite important	very important
Helps children to become independent	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Has a loving relationship with children and grandchildren	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Has worked out a life style all family members like	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Has a skill to get a job outside the home	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Organizes and schedules time for leisure activities	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Acquires some skill in a leisure activity	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Makes a good sex adjustment in marriage	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is condifent or bold enough to get a job outside the home if she wants to	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Makes new friends	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Has people outside the family she can count on	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Helps other people when they need you	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Has a few "close" friends	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Develops a view of life based on experiences as an adult	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Feels good about employment outside the home	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is well satisfied with her choice of vocation	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Reads widely	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

	"A"					"B"					"C"				
	Do women do these tasks?					Should they?					How important is it?				
	1 all do not	2 most do not	3 uncertain	4 most do	5 all do	1 definitely should not	2 should not	3 uncertain	4 should	5 definitely should	1 not at all important	2 a little important	3 uncertain	4 quite important	5 very important
Has more than one leisure activity excluding T.V. and radio	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Gets satisfaction out of leisure activity	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is able to understand income tax, banking, & other financial dealings of the family	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Teaches children to think for themselves about spending money	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Uses reasonable amounts of money for different aspects of everyday living	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Compares prices and quality in buying things	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Builds a good marriage	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Knows where to get reliable information about buying things	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is involved in decisions to invest money to raise the income of the family	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Understands her legal position in wills, estates, marriage, etc.	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Plans one's time in order to attend club meetings	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is able to conduct a meeting	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is an officer or committee member of an organization	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Puts a great deal of time and energy into club work	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is able to talk in meetings	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is able to stand up for the things she believes in	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

	"A" Do women do these tasks?					"B" Should they?					"C" How important is it?				
	1 all do not	2 most do not	3 uncertain	4 most do	5 all do	1 definitely should not	2 should not	3 uncertain	4 should	5 definitely should	1 not at all important	2 a little important	3 uncertain	4 quite important	5 very important
Is active in civic and political organizations	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Keeps up with current events and national issues	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Enjoys discussing civic affairs and politics	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Keeps the farm records	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is involved in decision-making on the farm	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Drives the farm machinery	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Uses the car to run errands for the farm, eg. pick up machinery parts	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Helps repair buildings indoors and outside, eg. painting	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Keeps a garden for home consumption	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Preserves food, eg. canning and freezing	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Feeds and cares for animals	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Hires farm workers	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Is able to understand income tax, land tax, surface rights and other financial dealings of the farm	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
Helps in the field	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5
	1	2	3	4	5	1	2	3	4	5	1	2	3	4	5

ORGANIZATIONS

1. What women's organizations do you presently participate in?

name of organization	if member only please check	position presently held if any please name

2. What community, religious, social, farm or other organizations do you presently participate in?

name of organization	if member only please check	position presently held if any please name

3. Are you at present a member of the Women of Unifarm? ___yes; ___no.

> If you are a member please go to question 4 below.
>
> If you are not a member please answer the questions below: A; B; and C.

A. Why are you not a member of the Women of Unifarm? ____________________

____

____

B. Would you like to be a member? ___yes; ___no.

C. Have you ever been a member in the past? ___yes; ___no.

If yes, i. For how long were you a member? ________ years.

ii. Why did you drop Women of Unifarm membership? ____________________

____

NOW GO TO QUESTION 5 ON THE NEXT PAGE

4. A. How long have you been a member of the Women of Unifarm? ________ years.

B. Have you ever held a position in the organization? ___yes; ___no.

If yes, please name the position ____________________

C. What percentage of the meetings do you presently attend? (Check) ___75% or more; ___50-75%; ___25-50%; ___less than 25%; ___never.

D. What was your major objective in becoming a member of the Women of Unifarm? ________

____

E. Has this objective been (or is it being) fulfilled? ___yes; ___no.

F. In what specific ways do you like your membership. Please check the one that is most important to you.

___ it provides an opportunity to get out of the house once in a while
___ it is educationally valuable
___ it is socially valuable (a chance to talk to other women)
___ it allows me to have a say in what is happening in the community
___ other (please describe) ____________________

____

5. Are you at present a member of the Alberta Women's Institute? ___yes; ___no.

> If you are a member please go to question 6 below.
>
> If you are not a member please answer the following questions: A; B; and C.

A. Why are you not a member of the Women's Institute? ____________________

____

____

B. Would you like to be a member? ___yes; ___no.

C. Have you been a member in the past? ___yes; ___no.

If yes, i. For how long were you a member _________ years.

ii. Why did you drop Women's Institute Membership? ____________________

____

NOW GO TO QUESTION 1 UNDER "PROGRAMS" BELOW

6. A. How long have you been a member of the Women's Institue? _________ years.

B. Have you ever held a position in the organization? ___yes; ___no.

If yes, please name the position ____________________

C. What percentage of the meetings do you presently attend? (check) ___75% or more; ___50-75%; ___25-50%; ___less than 25%; ___never.

D. What was your major objective in becoming a member of the Women's Institute?

____

E. Has this objective been (or is it being) fulfilled? ___yes; ___no.

F. In what specific ways do you like your membership? Please check the one that is most important to you.

___ it provides an opportunity to get out of the house once in a while
___ it is educationally valuable
___ it is socially valuable (a chance to talk to other women)
___ it allows me to have a say in what is happening in the community
___ other (please describe) ____________________

____

PROGRAMS

1. A. If the following courses were offered at a time convenient for you, would you take any of them? ___yes; ___no.

If yes, please put a "1" in front of the course you most want to take and a "2" in front of your second choice.

___ a homemaking course eg. sewing, nutrition, cooking, baking, etc.
___ a family relations course eg. coping with kids
___ a family philosophy course eg. religion, education, etc.
___ budgeting, money management, how to be a good consumer
___ some type of job training program
___ a course on communicating with others
___ a personal growth course eg. helping a person to be happier
___ a course on how to be a community leader

B. What is the furthest you would be willing to travel to take the course you numbered "1" above? _________ miles.

2. A. If there are any courses you would like to take which are not listed above, please name them. ____________________

B. How far would you be willing to travel to it? _________ miles.

3. Please check below the type of course you enjoy most.

___ one that is mainly demonstration
___ one that is minaly lecture
___ one that is mainly discussion
___ one that is mainly participation, doing things

4. Of the methods listed below, in which ways would you prefer to participate in a program? Please indicate your first choice with a "1" and your second choice with a "2".

___ through radio
___ through television
___ by attending classes with other people
___ through the mail using a study paper

DEPARTMENT OF
AGRICULTURAL ECONOMICS
AND RURAL SOCIOLOGY

THE UNIVERSITY OF ALBERTA
EDMONTON 7, ALBERTA, CANADA
PHONE (AREA CODE 403) 432-4225

June 3, 1976.

Dear Homemaker,

Recently I mailed to you a questionnaire entitled "Rural Women in the County of Wetaskiwin" to find out how you feel about certain issues.

If you have returned the questionnaire, I would like to express my appreciation for your contribution.

If you have not yet answered and returned the questionnaire, I sincerely hope you will take time from your busy schedule to do so now. Your opinions are needed.

With sincere thanks,

Karen Hudson.

Karen Hudson,
Department of Rural Economy.

DEPARTMENT OF
AGRICULTURAL ECONOMICS
AND RURAL SOCIOLOGY

THE UNIVERSITY OF ALBERTA
EDMONTON 7, ALBERTA, CANADA
PHONE (AREA CODE 403) 432-4225

June 10, 1976.

Dear Homemaker,

On May 26th I mailed to you a questionnaire regarding rural women in your county.

Many thanks to those whom I have already heard from. The time and concern you have taken is greatly appreciated.

However, because I have not heard from all of you, the closing date of the study has been extended. If you have not already sent me your opinions, I am anxiously waiting to hear from you.

A summary of the results will be mailed to all who have received a questionnaire. I hope your opinions will be a part of this summary.

Yours very sincerely,

Karen Hudson.

Karen Hudson.

APPENDIX D

TIME CHART OF EVENTS RELEVANT TO THE ORGANIZATIONS

TIME CHART OF EVENTS RELEVENT TO THE WOMEN'S INSTITUTE AND WOMEN OF UNIFARM

1885	Women's Christian Temperance Union achieved national status.
1889	Young Women's Christian Association (Y.W.C.A.) organized in Ontario.
1889	Dominion Women's Enfranchisement Association (D.W.E.A.) formed.
1893	National Council of Women formed.
1893-1908	Domestic Sciences introduced in parts of Canada.
1897	Formation of the Women's Department of the Farmer's Institute of of South Wentworth Ontario, later called the Women's Institute of Stoney Creek.
1897	Victorian Order of Nurses formed.
1906.	Alberta became a province.
1909	Alberta Farmer's Association and Canadian Society of Equity united to form the United Farmer's of Alberta.
1909	The Lea Park Women's Institute established in Alberta.
1911	The Dower Act passed in Alberta.
1913	Women were admitted to the United Farmers of Alberta as an auxillary.
1914	Mrs. A. Watt of British Columbia took the Women's Institute idea to England and Wales.
1914	The Y.W.C.A. entered into the National Council of Women.
1916	The United Farm Women of Alberta received offical recognition from the United Farmers of Alberta and the government.
1916	Women's Suffrage: January, Manitoba; April, Alberta.
1916	A Women's Court in Alberta formed with magistrate, Emily Murphy.
1917	Louise McKinney of Alberta became first woman member of the legislature in the British Empire.

(continued...)

(con't)

1917	Irene Parlby enters cabinet as minister without portfolio.
1917	The Political Equality League (P.E.L.) disbanded.
1918	Federal Suffrage.
1919	Junior United Farmers of Alberta formed.
1921-1936	United Farmers of Alberta formed government of Alberta.
1922	The Black Candle published by Emily Murphy.
1928	The Five Persons' Case.
1931	Mackenzie King appointed Cairine Wilson to the senate.
1933	International organization of country women formed, the Associated Country Women of the World (A.C.W.W.).
1949	The United Farmer's of Alberta and the Alberta Farmers Union amalgamate to form the Farmer's Union of Alberta, and as a result the United Farm Women are renamed the Farm Women's Union of Alberta.
1951	The Farm Women's Union of Alberta joined the A.C.W.W.
1970	The Alberta Federation of Agriculture joined the Farmer's Union of Alberta to form Unifarm. As a result the Women of Unifarm was established.

APPENDIX E

TABLES

TABLE 1 AGE OF RESPONDENTS

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	1	1.2
Under 20	1	1.2
20-25	4	4.8
25-30	6	7.1
30-35	9	10.7
35-40	8	9.5
40-45	8	9.5
45-50	11	13.1
50-55	14	16.7
55-60	8	9.5
60-65	6	7.1
Over 60	8	9.5
Total	84	100.0

TABLE 2 MARITAL STATUS OF RESPONDENTS

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	1	1.2
Single	0	0.0
Divorced	0	0.0
Married	79	94.0
Widow	4	4.8
Total	84	100.0

TABLE 3 NUMBER OF CHILDREN

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	1	1.2
None	2	2.4
One	9	10.7
Two	25	29.8
Three	19	22.6
Four	13	15.5
Five	9	10.7
More Than Five	6	7.1
Total	84	100.0

TABLE 4 EDUCATION OF RESPONDENTS

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	2	2.4
6-8	13	15.5
9-10	11	13.1
11-12	36	42.9
Past 12	22	26.2
Total	84	100.0

TABLE 5 PARTICIPATION IN SHORT COURSES

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	2	2.4
Yes	37	44.0
No	45	53.6
Total	84	100.0

TABLE 6 SHORT COURSES TAKEN BY RESPONDENTS

Category	Adjusted Freq.	Freq. (PCT)
Homemaking eg. sewing, nutrition, cooking	22	0.29
Homenursing	2	0.03
Family Relations	3	0.04
Home Management eg. budgeting	2	0.03
Job Training eg. nursing, business college	19	0.25
Leadership	3	0.04
A Rural Development Course	2	0.03
Agricultural Short Course	6	0.08
A Creative Course eg. creative writing, painting	5	0.06
An Academic Course eg. english, psychology, sociology	6	0.08
First Aid	3	0.04
Business Investment for Women	1	0.01
Wills And Estates	1	0.01
Other eg. Bible Institute Course	1	0.01
Total	76	100.0

TABLE 7 EMPLOYMENT OF RESPONDENTS OUTSIDE THE HOME

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	2	2.4
Yes	30	35.7
No	52	61.9
Total	84	100.0

TABLE 8 TYPE OF EMPLOYMENT OF RESPONDENTS

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	48	57.1
Farming	3	3.6
Labour	2	2.4
Trade	1	1.2
Sales	1	1.2
Clerical	4	4.8
Professional	10	11.9
Self-Employed	6	7.1
Retired	4	4.8
Writing	2	2.4
Sewing	1	1.2
Babysitting	1	1.2
Waitress	1	1.2
Total	84	100.0

TABLE 9 EDUCATION OF HUSBAND

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	2	2.4
1-5	3	3.6
6-8	21	25.0
9-10	26	31.0
11-12	21	25.0
Past Grade 12	10	11.9
Don't Know	1	1.2
Total	84	100.0

TABLE 10 HUSBAND'S PARTICIPATION IN SHORT COURSES

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	4	4.8
Yes	39	46.4
No	41	48.8
Total	84	100.0

TABLE 11 HUSBAND'S MAJOR EMPLOYMENT

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	4	4.8
Farming	66	78.6
Labour	1	1.2
Trade	0	0.0
Sales	0	0.0
Clerical	0	0.0
Professional	0	0.0
Self-Employed	4	4.8
Retired	9	10.7
Total	84	100.0

TABLE 12 FARM TENURE

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	1	1.2
Live and Own	73	86.9
Live But Do Not Own	4	4.8
Own But Do Not Live	1	1.2
Do Not Live On Farm	5	6.0
Total	84	100.0

TABLE 13 TYPE OF FARM OPERATION

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	15	17.9
Grain	7	8.3
Grain and Hay	4	4.8
Dairy	14	16.7
Cow-Calf	8	9.5
Feedlot	1	1.2
Mixed	35	41.7
Total	84	100.0

TABLE 14 GROSS FARM SALES

Category	Absolute Freq.	Relative Freq. (PCT)
No Response	25	29.8
Under 3750	10	11.9
3750-4990	1	1.2
5000-7499	3	3.6
7500-9999	1	1.2
10000-14999	5	6.0
15000-24999	17	20.2
25000-34999	11	13.1
35000-49999	2	2.4
50000+	9	10.7
Total	84	100.0